THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

Lines

Suggested by the following passage relating to the last moments of Richard Hooker, in the life of that extraordinary man, by Izaak Walton.

"After some amendment Dr. Saravia left him at night, with a promise to return early the day following, which he did, and then found him better in appearance, deep in contemplation, and not inclinable to discourse; which gave the Doctor occasion to inquire his present thoughts; to which he replied—*That he was meditating the number and nature of angels, and their blessed obedience and order, without which peace could not be in heaven; and O that it might be so on earth.*"

Praise ye him, all his angels: praise ye him, all his hosts.
Ps. cxlviii. 2.

BEFORE the great white throne,
Where unveil'd splendor reigns, GOD's angel armies stand,
Silent and still, rank upon rank, the boundless band,
In lofty adoration's awful rapture lost.
One changeless law alone
Of universal order sways the countless host.
With meek humility they wait the word,
Obedient to fulfil, of heaven's high LORD.

O wondrous gift of grace!
Fountain of solemn joy! true source of perfect love!
The holy harmony of ravish'd harps above!
Lovely *humility!* sweet attribute of heaven!
Reflected from the face
Of the All-wise and Good! from freest favor given!
Effulgent star of hope, whence beauty beams!
Bright sun of righteousness, whence glory streams!

Eternal sacred law!
The unity of worlds! the unbroken chain that binds
To the Almighty Father all inferior minds!
Soul of the faithful homage! great mysterious will!
Whose constant forces draw
All service to the Just! whose acts creation fill!
First principle of rule! in every place,
Maintaining endless empire, throughout space!

Strength of the truly free,
Still charming, still efficient! bliss of all the saints!
Thy power divine to know our languid spirit faints.
Pure "mind of CHRIST," "GOD manifest," the Lamb once slain!*
Guilty and weak we flee,
To thy great Author, for relief from pride and pain.
Highest humility! from thought so far!
Life of our hearts! how rich thine honors are!

Around the throne of GOD,
The humble myriads circling stand, in rev'rence bent,
Drinking the dreadful joy, from Godhead's glory sent.
No motion stirs along the starry pavement fair,
Where swift-wing'd feet just trod.
No sound is in the spheres. Deep is the worship there.
The joy is full. And Michael's golden lyre,
To intensest praise, now wakes the entranced choir.

Angel and Cherubim
Commence the song. Mild music measured murmurs round,
Their silv'ry tones, now soft, now wildly swelling, sound
"Glory to GOD." The distant zones have caught the strain;
Archangel, Seraphim,
And all GOD's host, the ecstatic numbers strike again;
And heaven's vast vaults re-echo loud and long,
"Of Moses and the Lamb," heaven's holiest song.

The chorus-shout has past.
Mute wait the listening multitudes, GOD's charge to hear.
The word goes forth. Some, to the systems bright, which rear
Their walls of massive brilliance on the verge of time,
Pursue their journey fast.
Some, to the smaller stars. To every varied clime,
In every world, they speed their rapid flight,
Their rapid flight a flash of sudden light.

Some to "salvation's heirs,"
As "ministering spirits sent" to watch their path.
Some, "flames of fire and winds," the messengers of wrath.
All happy haste the living Father's instant hest.
Each angel forehead wears
The "mark of GOD," each holy, each supremely blest.
By one great law, the radiant spirits move,
The law pervading heaven, the law of love.

"Would it were thus on earth,"
That "blessed order and obedience" held each heart,
That men, with all above, bare firm concordant part!
Soon would the desert smile, with shining garments clad,
Plenty spring up from dearth,
Beauty from ashes rise, and crystal "streams make glad
The city of our GOD;" earth long forlorn,
Now to fair hope and peace celestial born.

"Thy kingdom come," O GOD.
"Thy will be done on earth," as angels keep thy law.
Roll on the dazzling day, thy vision'd prophets saw.
Reveal "thy glory" through the world, our soul's dark grave.
"Rule with thine iron rod,"
Great "King of saints." Thy blood-stain'd banner conq'ring wave.
Down "to their lake of fire," grim "death and hell" be driven;
"Set up thy throne, O GOD," till earth be one with heaven.

S. D. L.

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* Philippians ii. 5-8.

THE CHURCHMAN.

We continue the publication of President Wheaton's pamphlet.

Languages.—While language continues to be the vehicle of thought, every study which tends to perfect the man of letters in the use of it deserves a large share of attention. If we cannot think but in words; if we cannot reason but in propositions; those exercises which are conducive to the attainment of accuracy, force, and beauty of expression, must be considered as bestowed to a good purpose.

It would be superflous to prove the necessity of a knowledge of the ancient languages, to a perfect acquaintance with the treasures of our own. The verdict of the learned has been, for centuries, in favor of the study of the Greek and Roman classics, as the only road to sound learning and thorough mental cultivation. It has been too fully tested by experience, to admit of a serious doubt of its utility. But its influence, in the formation of literary character, cannot be fully appreciated in this country, till the rudiments of the two languages shall be better taught in our academies and introductory schools. Then only can our colleges rear up accomplished scholars, when they shall no longer be occupied, during the first years of their course, in teaching what should have been learned before.

The department of Ancient Languages is under the direction of Professor Holland, assisted by Professor Stewart; and is conducted in the following manner:—

In the first two sessions of the Freshman year, the attention of the student is particularly directed to pronunciation, grammatical analysis, and literal translation. For this purpose, the grammars are thoroughly revised; the reading of the student is confined to a single author in each language, (Livy in Latin and Xenophon in Greek) with reviews at short intervals; and at each exercise, the principles of grammar are carefully applied to the text. During the course, there are occasional exercises in writing Latin, and examinations in Adams' Roman Antiquities, and in Cleveland's Epitome of Grecian Antiquities.

In reading Horace and Homer, the rules of Prosody are learned and applied.

Having layed a thorough foundation in grammatical knowledge during the first year, the classical course is thenceforward rather rhetorical and literary, than critical and philological. It is intended to be auxiliary to the improvement of the pupil in belles-lettres. For this purpose, he is carried more rapidly through considerable portions of the Historians, Rhetoricians, and Poets; and in the more difficult studies, particularly the Greek Tragedies, he is aided by the prelections of the Professor.

As one of the best means of acquiring accuracy and copiousness in the use of the English language, elegance in translation is now made a principal object of attention; and it is the aim of the teachers to omit no part of the ordinary duties of classical instructers, in illustrating the principles of universal grammar, in comparing idioms, and in examining the rhetorical merits of the authors read.

During the last session of the Senior year, in connexion with exercises in Latin and Greek, it is intended, in a course of lectures, to furnish a general view of the literature of Greece and Rome; especially embracing notices of those works, which the pupil may not have studied in the regular course.

Students who wish to acquire a knowledge of the Modern Languages of Europe, may be attended by a competent teacher from the city.

Belles-Lettres and Oratory.—The state of the funds renders it necessary that the duties in this department be, for the present, performed by the existing officers; but it is designed, at no distant period, to give them in charge to a distinct Professor. The art of speaking and writing well, attainable only by much exercise under the correction of a skilful teacher, must be regarded as one of the principal ends of a liberal education.

Exercises in writing are frequently required of the students through their whole course, and are submitted to the criticism of the instructers; and extemporaneous debates are held weekly before a member of the Faculty, by students in the Senior class. Through the munificence of the friends of the College in the State of New-York, a fund has been raised for the support of a Professor in this department; and no unnecessary delay will be incurred in filling the office.

Natural Science.—In the Chemical department, the students are examined daily, during the two terms in which that science is taught; and each day's recitation from a text-book is accompanied by a lecture, illustrated by experiments. The members of the class are called upon to assist in the preparation for the experiments, and have access to the laboratory at other hours, under proper restrictions. By this method of instruction, difficulties are obviated as they occur, and the students have also an opportunity to become familiar with chemical manipulation. Particular attention is given in the lectures to the application of Chemistry to the Arts, and to the various natural phenomena connected with chemical changes.

The science of Mineralogy is taken up in connection with Chemistry at different parts of the course, and treated rather as a division of the same subject, than as a distinct study. Access to the cabinet is afforded to those students, whose tastes or future destination may render desirable a more full acquaintance with mineralogy, than can be acquired in the period devoted to the lectures. This department is under the care of Dr. Rogers.

(*To be continued.*)

PRAYER FOR THE PRESIDENT.

THE late assault upon the person of the President of the United States, has brought to mind strong confirmation of the wisdom and piety of the Church. In worshipping congregations where there is no Liturgy, it is matter of common complaint that prayer is seldom heard for the country or its rulers. Left entirely to the presence of mind, and it may be, to the personal bias of the minister, intercession for "the President of the United States and all others in authority," may or may not be made; and in some cases, it is to be feared, the remembrance before GOD, of the Chief Magistrate, is omitted, or qualified, by political prejudice. Not so the Church. She remembers that "the powers that be are ordained of GOD;" and she requires of all her ministers, that in her daily public service, they always comply with that wise injunction of St. Paul to the first Bishop of Ephesus,—"I exhort, therefore, that first of all, supplications, prayers, intercessions and giving of thanks be made for all men; for kings and all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of GOD our Saviour." In the present case, by a most marked and peculiar interposition of divine Providence, the life of the Chief Magistrate has been preserved, and the country saved from confusion and disgrace. We may not venture to say how far this intervention on the part of Him who hears the prayer, may have been influenced by the supplications of the Church. But is there not a deep satisfaction in knowing, that, in all our public prayers, he who is over us, and they who are under him, in civil authority, were devoutly remembered, and GOD besought to "endue them plenteously with heavenly gifts," to "grant them in health and prosperity long to live, and finally, after this life, to attain everlasting joy and felicity, through JESUS CHRIST our Lord?" And is there not a dignity, a more than human majesty, becoming the spouse of the LORD, in this office of the Church,—raising her voice above the distractions of party, and the interests of time, and commending the Chief Magistrate of the nation, whoever he may be, to the favor and grace of Him by whom alone "kings reign, and princes decree justice?"

Burlington, N. J. Missionary.

'CHURCH AND STATE.'

IF there be any one cause calculated more than another to work a serious injury to religion, and to bring it into disrepute, it is, in our opinion, a religious party in politics. While we regard it as among the highest interests of every community to cherish and encourage a respect for religion, and to protect, by the impenetrable shield of universal toleration, its professors in the enjoyment of the rights of conscience, and the promotion of the principles of the Gospel in every form which does not infringe the same rights in others, we would be the last to countenance the unnatural union of religious with political influence. The lessons of history are impressive on this subject. No philanthropist, no philosopher, no true friend of human liberty will disregard them. They meet the eye on every page of the world's history, and admonish us with a voice, solemn as the interests of the human race, that government by such a union has never been the gainer, and that religion has ever been the loser.

In our own country, where freedom of religious opinion, and the right of worshipping GOD according to the dictates of conscience, are protected by every guard possible to be afforded by the most liberal systems of legislation and constitutional enactments; where the very spirit of our institutions, and the weight of enlightened popular sentiment are opposed to clerical ascendancy, nothing would seem to be more absurd than an attempt to commingle religious with political controversy; to base any political fabric upon sectarian principles or influence, or to exalt one denomination above another. Religion is a thing which rests between man and his Maker, and there it ever ought to rest. Its peaceful and sacred influences are intended to soften and subject the stormy passions of men, to smooth the asperities of life, and to direct the aspirations of the heart to those joys which await the humble penitent when he has left far behind him the noise and tumult of the world, and taken up his abode 'where the wicked cease from troubling, and the weary are at rest.' It was never intended to be employed for other purposes. It is (if we may be allowed the comparison) like the beautiful goddess of the ancients, whose loveliness challenged as with a potent enchantment the admiration of both gods and men; but when venturing to enter the field of battle, and to contend with the mail-clad Diomed in the midst of the serried host, she receives a wound which fills the world with anguish.

We hold that system of religion to be the most pure which is the most tolerant: we do not mean the most indulgent to the evil passions of men, but the most disposed to look with allowance on the religious peculiarities of others. For this reason we would oppose every attempt of one sect to injure or oppress another, whether the aggressor be Catholic or Protestant, Episcopalian or Dissenter. All ought to be protected in the enjoyment of their respective creeds and forms of worship, and a free but chaste spirit of discussion encouraged, in order that truth may find its way to the understandings and consciences of men.

This same sentiment leads us to look with disapprobation upon any attempt to foster a clerical influence in politics. The hallowed spirit of the Christian religion is of too slender and delicate a texture to sustain the tempest of political strife. It soon disappears, and leaves nothing in its place but the corrodings of disappointed ambition, or the haughty, unchristian demeanor of the successful persecutor;—two conditions in which that religion, whose most valuable agency is to hush the tumults of life and give the heart quiet, can never dwell.

Detroit Journal and Courier.

COMMUNICATIONS.

For the Churchman.

NOTITIA LITERARIA.

"Itur in antiquam sylvam."

HERMES TRISMEGISTUS.

A VERY curious book with the title "Mercurii Trismegisti Pœmander, seu de potestate ac sapientiâ divinâ," lately fell into my hands. As I can find almost nothing about it in the manuals of bibliographic lore, I thought that a brief notice of what facts I have been enabled to collect, as well as a view of the contents of the book, would be acceptable to the Editor as well as the readers of the Churchman. The volume is a neat quarto, and elegantly printed "typis Regiis" by the famous William Morell. The colophon states that the book was finished at Paris on the twenty-third of August, 1554. It is in the original brown calf-skin, and was once No. 8709 in some great library. This is the latest edition, and is very scarce and valuable.—But enough for the outside. As the title purports, the volume is a treatise on the divine power and wisdom. It is supposed to have been the production of some anonymous Christian writer of the second century. It is quoted by St. Cyprian, (de Idololorum vanitate,) and a part has been clothed in a Latin version by Apuleius. The author was, I think, undoubtedly a Platonic philosopher: he has mingled with the doctrines of the Christian faith some of the theories of Plato, and moreover quotes that sage's language; and this supposition is strengthened by the fact of the version by Apuleius, himself a follower of Plato.

The original Greek is accompanied with an elegant Latin translation by Marsilius Ficinus Florentinus.

The style of Trismegistus is lofty and imposing, and particularly beautiful in the thanksgivings and conclusions of his chapters.

The first chapter commences with a vision, which he thus narrates:—"When my mind was wearied with thought, and my body lay exhausted by fatigue, suddenly I seemed to behold a vision, a form of immensity, which thus addressed me:—'Hermes, what desirest thou to know?—what longest thou to understand?' I said, 'Who art thou?' And the Vision answered, 'I am that Pœmander, the word of Divine power: ask what thou wilt, I will ever be present with thee.' Then said I, 'My desire is to understand nature, to comprehend GOD.' To which the Spirit—'Give me thy attention, and I will teach thee all things. I am the light, thy GOD, the fountain of the soul, the glorious Word, the Son of GOD; GOD, even the Father, is life and light. If you then comprehend that you are his offspring, you shall pass again to life and light.' 'Tell me,' I said, 'how may I ascend to light?' The form replies, 'My GOD has said, that man, partaker of the Divine essence, must know himself. I am with the good, the pure, the pious, and the holy: my presence gives them help, so that they understand all things, and make my Father propitious.'" This will suffice as a specimen of the style. The thirteenth chapter is upon the mysteries of Regeneration, by which term he means the renovation of character which may follow baptismal regeneration. The whole book is well worthy of reprint and commentary. It is a disgrace to the learned of our time, that so many sterling works

"urguentur ignoti, longâ nocte,"

while the presses teem with half-digested, spiritless speculations on every subject, and the land is flooded with profligate and worse than worthless novels.

But my pen runs on, while I fear my reader is ready to exclaim,

"Ohe jam satis est, ohe libelle!"

Schenectady, 2d February. Φιλαρχαιος.

For the Churchman.

POLYGLOTT BIBLE.

IN a communication which some months ago was published in the Churchman, I endeavored to demonstrate the possibility of reprinting Walton's Polyglott Bible on terms so favorable as to come within the means of a great portion of the clergy of Europe, America, and other parts of the world where the Christian religion is professed. I have been requested to bring the subject again before the public, and regret that it has not as yet called forth the services of some one possessing suitable qualifications for such a task. But as no one has stepped forward in the cause, I have ventured to continue my former course, unaided and alone.

When I recommended a celebrated printing-house at Leipsic as the most eligible for publishing the work in question, I was perfectly aware that the Royal Printing Office in Paris had been said to contain types for the characters of forty different languages; that Antwerp, Amsterdam, Florence and Venice are renowned for the productions of the press; and that the *Congregation de Propaganda Fide* at Rome have done much to diffuse the knowledge of languages through the world. I was also aware that the English Bible Society enumerates 146 translations of the Scriptures, and ought not to be overlooked in devising measures for the republication of a work which has done honor to the capital of the British empire, where, about two hundred years ago, it was first published. I knew that the work could be divided among the several booksellers on the continent in the cities I have just named. But I thought it unnecessary to dwell on this circumstance, especially as some of my readers might not be aware of the extensive scale on which the booksellers of Europe carry on their trade. With regard to English typography in other languages, if I may judge from specimens I had in my possession, it is frequently very incorrect; the characters used by English printers are thin, delicate, and consequently illegible, especially when printed with pale ink, which is still too fashionable; and as the prices of books imported from England are generally higher than elsewhere, I have not thought it advisable in the undertaking here proposed, to prefer the English press.

No association of booksellers in the United States of America would find it to their profit to undertake the publication of so great a work as Walton's Polyglott, with the little patronage they could obtain in our republic; nor could the embodied learning of our colleges and literary institutions insure its correctness without aid from the literati of France and Germany, from the clergy of the oriental Churches, and from the missionaries of India. Much could be done by the clergy of the Roman Church, who are celebrated for their erudition; and for their persevering industry in literary pursuits, having any connexion with their religion; but such is the almost constitutional repugnance manifested by some of them to the free and uncontrolled perusal of the sacred writings, that it is doubtful whether any aid is to be expected from that quarter.

Since, then, there is not sufficient of zeal and learning, wealth and enterprise in America for the publication of a work considered as useful only to the clergy, and read by none but the learned; a work, the proceeds of which, when sold, would amount to a million of dollars, it may be asked,—What means shall be resorted to by which the holy Scriptures may be given to the world in such a form that the learned may read, the clergy understand, and the profane be taught to respect them?

To attain this object I would recommend that an ecclesiastical society be formed for the purpose of disseminating theological learning in the Latin language throughout Christendom; that nothing shall be published by this society in less than two languages, one of which shall be Latin; that they shall cause the Bible to be published in all the languages of civilized nations, in pages of a uniform size and shape, with a literal Latin translation, in miniature type, in a narrow column at the side of the page; and that each Bible be accompanied with two small grammars, one of the Hebrew, and one of the language of the translation, both explained in Latin;—that the society be at liberty to publish the writings of the fathers, and any other theological works in two or more languages, one of which shall be Latin. The Bibles to be printed on a page the breadth of a common octavo, the breadth of the Latin translation to be one-fourth, and the size of the type one-fourth that of the text. All other works to be printed on the same scale.

By this means, a complete theological library, including the Bible, would be published in a uniform series, and in a language understood by the learned in all parts of the civilized world.

If it be asked, Why is the vernacular tongue excluded? I reply, that the publication of works in the mother tongue does not require the patronage here sought for, and the admission of it would throw a burden on the society which might finally cause its dissolution.

Branches of this society might be formed in all the kingdoms of Europe; and in its organization all party distinctions, whether religious or political, should be laid aside. It might be so conducted as to fulfil every purpose of the London Society, in causing a knowledge of the Scriptures to be universally diffused. The narrow column of Latin, if not understood by the reader, would be no interruption; if understood, it would be useful for occasional reference, while the diminutive size of the print would prevent the reader's attention from being drawn from the text. The additional expense of the Latin column would be trifling. By dividing the book into four thin volumes, fewer copies would be required, as one book could be used at the same time by different persons.

Supposing this Bible to be printed in ten languages, with each its separate Latin translation, the purchaser would find himself in possession of ten complete copies of the Bible;—ten in Latin, and ten in as many different languages.

The distribution of such Bibles might induce some of the orientals to learn the Latin language, and acquire a taste for European learning. In Ludolf's History of Ethiopia we are told that the natives were very importunate with the Portuguese missionaries to teach them the Latin language.

In my preceding remarks I have considered it impossible, or at least unprofitable to undertake an edition of the Polyglott in America. I have not, however, been regardless of the Andover press, nor of the beautiful edition of Homer, which surpasses any specimen of Greek I recollect ever to have seen. As the Septuagint Bible has never been printed in America, an edition of it in the form I have here designated, accompanied with the Latin translation of Walton, would be creditable to the learning as well as typography of New-England, and highly acceptable to students. It might be sent abroad as a specimen of the plan on which the whole Polyglott ought to be printed. An American edition of the Greek only is not wanted, as the Leipsic edition of 1824 is sold at a moderate price, and is liable to no objection, except the want of a Latin translation.

R. D.

For the Churchman.

MR. EDITOR,—In the Protestant Episcopalian of the present month, (Jan.) I was surprised to find a writer of no ordinary skill and correctness, making in answer to the Catholic Herald, on the subject of Mr. Mason's sermon, the following assertion. "We know that Peter was a messenger of CHRIST, and that he erred in delivering verbally part of his message; also Barnabas, who is deemed one of the seventy; the former especially was reproved by Paul, who regarded him as under a mistake in the doctrine of justification, (Gal. ii. 11-18,) and this reproof, as if for the perpetual reprobation of the notion of infallibility, is placed on everlasting record in the New Testament."

I hope, Sir, the writer of that article will pardon me for saying, that I consider his assertion of St. Peter's being in error with regard to the doctrine of justification, as without warrant from Scripture, and as leading to consequences very different from those the writer doubtless supposes.

The opinion, I think, is without foundation. What is the record of the fact? "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For, before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision. And the other Jews *dissembled* likewise with him; insomuch that Barnabas also was carried away with their *dissimulation.* But when I saw that they *walked* not *uprightly* according to the truth of the Gospel, I said unto Peter, before them all, If thou, being a Jew, *livest* after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We, who are Jews by nature, and not sinners of the Gentiles, *knowing*, (Ειδοτες—Ημεις, we Peter and Paul) that a man is not justified by the works of the law," &c. Here St. Paul tells us of St. Peter's *separating himself* from the Gentiles, *fearing them of the circumcision*, of his *dissembling*, of his not *walking uprightly*, but surely not one word of his holding, much less teaching any error with respect to justification; nay, the very contrary is the case. He *expressly* asserts that St. Peter and himself *agreed* in faith on that point, "knowing," i. e. we St. Peter and St. Paul (Ειδοτες) know "that a man is not justified," &c.

But, further, I fear the opinion leads to consequences of a dangerous character. Has it not a tendency to unsettle our faith? If St. Peter was unsound in faith on the doctrine of justification, what security have we that he was sound on any other point? Why might he not, for instance, have been mistaken with respect to the doctrine of the Trinity? If St. Peter could be mistaken, why not St. Paul? How are we sure *he* was right in *his* views of justification? How can we know that his epistles are not filled with errors; for, surely, he had no greater guaranty against error than St. Peter, and if St. Peter and St. Paul might maintain and teach error, what security have we of the truth of a single doctrine delivered in the Scripture? Shall it be said, that St. Peter or St. Paul might err verbally, but that neither could err when committing to *writing* the doctrines of the Gospel? I ask on what authority can this be said? Is the *written* Word of GOD other than the record of the *spoken* Word of GOD? Shall we endeavor to escape from the consequences enumerated above by supposing, that, although the Apostles might err as individuals, they could not as a collective body? But where is the foundation in Scripture or reason for this distinction, and how shall we know that the doctrines contained in the Epistles for instance are not the doctrines held by the individual writer, rather than by the council or collective body of the Apostles.

But, lastly, this position if resorted to would furnish but too plausible an argument for the Romanist in defence of the Infallibility of the Church, at least for the Romanist who holds that such infallibility is to be found in the decisions of a General Council. May he not urge, 'It is acknowledged that the Apostles as individuals, might err, but, that as a body they could not; this is what we still claim for the Catholic Church? Her bishops, the successors of the Apostles, are individually fallible, but their decisions as a body, through the influence of the HOLY SPIRIT on their united counsels, are infallible?' On the contrary, if we hold the infallibility of each of the Apostles in *declaring* the truths of the Gospel, we not only destroy this analogical argument of the Romanist, but what is of immeasurably greater consequence, we are secure that each article of faith in the holy Scriptures, is as sure as if delivered to us by our LORD himself.

RUSTICUS.

For the Churchman.

AN EFFECTUAL WAY OF PROMOTING DOMESTIC MISSIONS.—NO. I.

IT is known that the proposition that Foreign Missions must be aided if Domestic are to flourish, is regarded by many as paradoxical,—a very contradiction in terms. We shall, therefore, proceed to show the untenable nature of such an opinion by supporting the truth that *Foreign Missions are the best means of awakening and keeping alive the Missionary spirit.* This once established, and it is evident that the policy which would assist distant stations for the benefit of those nearer home needs to be advocated on no other grounds.

The first reason why foreign missions are so eminently well calculated to generate a missionary spirit, is their *comprehensivness.* They cover so much ground, and the number of individuals who should be indebted to their care is so immense, that ordinarily it requires either an absolute indifference to religion or the nicest sophistry to elude their appeals. When their claims are presented to the unprejudiced Christian, they so entirely overwhelm him with a sense of their importance, that he finds it impossible not to be interested in their operations. In this way only can we account for the fact that many professors of religion who are proverbially niggardly with regard to other charities are liberal to this. The object is so grand, the end is so magnificent, that for a while, such persons seem to lose in them their baser propensities, and to be engrossed in the noblest of undertakings. A remedy of the obvious evil, to wit, a comparative disregard of domestic missions, is to be secured by a due presentation of their claims as well as those of the others; and it can hardly be probable that in the end they will be neglected. The feeling excited for the one field of Gospel enterprise must necessarily be shared with the other whenever it is properly viewed; for the two, though different in appearance are kindred in nature.

Thus by an imposing entrance a way is opened to a fruitful interest in our home department. Should the advocates of different sentiments maintain that such a result would not certainly follow, they surely would not deny that it is altogether the most probable consequence. Even if in any one case domestic missions should be wholly overlooked, the objector could have no reasonable ground for censure, since the effect is no loss to the one and an absolute gain to the other, for it is obvious that the product obtained is entirely new.

One might be told of the millions in our own land unprovided with the Gospel, and yet excuse himself from assisting in sending it to them on the plea that there are sufficient to accomplish this work without his aid: but he could hardly say the same even with the appearance of self-satisfaction, if the condition of six hundred millions in foreign lands were disclosed to him. He would then perceive that *every* man who knows our true religion, must lend his aid to the utmost of his ability before the kingdoms of this world can become "the kingdoms of our Lord and of his Christ." Of course the union of domestic and foreign missions in his mind would be a natural consequence; because, though the latter induced his reflections, they must be contemplated together to ascertain the actual amount of religious destitution; and should there ultimately be an inclination in favor of either, it is most likely to be toward the former, on the often assumed position that we must first provide for home. Thus used, foreign missions become the rod with which we smite the rock, the waters gush out, and then we direct them wherever they are required. C. R. A.

For the Churchman.

So long as the human mind remains so various as it is, religious controversy will continue to agitate the Christian community. It is right that it should be so; for, inasmuch as the questions discussed relate generally to the great truth of Gospel doctrine or to the interests of the Saviour's kingdom upon earth, the absence of controversy on these points would argue a coldness and indifference to the great object of the Saviour's cause, more lamentable perhaps than the too frequent evils of our unbridled and indiscriminating zeal. And, indeed, controversy, instead of the forbidding character which it generally assumes, might be in reality one of the delightful occupations of Christian friendship. When we consider the variety which a benevolent Providence has given to the human mind, it is not unnatural to suppose that it was intended such should be the case. In such a controversy the *love of truth* would be the only influencing motive with either party; and this unity of feeling would create a reciprocity of good will. The *pursuit* of truth would be equally interesting to each; and would thus become the source of mutual pleasure and friendship. And the *discovery* of truth would fill each alike with joy and unite them more firmly in the bonds of Christian sympathy and affection. In addition to these happy consequences it would excite an increased interest in the cause of religion: and thus would those differences of judgment which now distract and alienate the different parts of the Christian community, become a source of pleasure to society, and the bond of Christian fellowship. Controversy would be a blessing instead of a curse to Christendom, and God would be glorified of his works. It is true that this is a picture to which human nature in its present corrupt state, cannot fully attain. It is the scripture principle applied to its full extent. It represents controversy however, *as it should be*, and may profitably be placed aside of it *as it is*. Thus we may perhaps help to soften some of the asperities of the latter, and assimilate it more to the Christian standard of the former. But alas! what a picture are we presented with here! envying, strifes, evil surmisings, back-biting, whisperings, swellings! more like the jarring discord of hell than the harmony of heaven. This is a general outline of the picture; there are, it is true, some happier features, and those, thank God, most prominent too, but yet there is enough to fill with shame and mortification every one concerned for the glory of Him, who "when *he was reviled, reviled not again*;" who says to his followers, "*Take my yoke upon you, and learn of me, for I am meek and lowly of heart.*" Oh, how far must their hearts be from the spirit which dictated the precept, "*Love your enemies*," who indulge such evil feelings against their *brethren and friends*. If the humble and retiring Christian ever wishes to have a view of his remaining corruptions, let him but take a glance at the field of religious controversy, and he will see enough to make him exclaim, "Oh, wretched man that I am, who shall deliver me from the body of this death?" To those who are disposed, as we all should be, to extract good from evil, this is one redeeming trait in controversy as it exists; it teaches most impressively the melancholy truth of human depravity and insufficiency. But may it not be hoped, that by comparing controversy *as it is* with controversy *as it should be*, some may be led to exchange the above incidental advantage for one more direct and unhappily more rare? J. S. B.

For the Churchman.

A SUGGESTION.

The Churchman before the last contained a sketch of the proposed arrangement of the Library of the General Theological Seminary. Some such arrangement will of course have to be adopted, but I hope the division will be a full and complete one. I looked in the last Churchman to see whether any one had taken up the subject, and pointed out what appears to me a deficiency; but as it seems not to have been noticed, I will do my part and make a *suggestion*.

In the course of studies established by the House of Bishops in 1804, the directions conclude with this paragraph:

"During the whole course of study, the student will endeavor, by the grace of God, to cultivate his heart by attention to *devotional* and *practical* treatises; several of which will be mentioned in the general list that follows."

Now I think the proposed arrangement of the library is deficient in not providing for one, or perhaps two *alcoves* to furnish reading to the student considered as a *Christian* and a *minister*. These two subjects may be brought together in one alcove with a subdivision; but at least let there be some provision made for both. The one might be called the "Pastor's Alcove," the other the "Devotional Alcove," or the "Alcove of the Heart."

The proper books to fill these need not be mentioned. The Bishops' list mentions Burnet's Pastoral Care, Wilson's Parochialia, Scott's Christian Life, Whole Duty of Man, Nelson's Festivals and Fasts, Nelson's Practice of True Devotion, Taylor's Holy Living and Dying, Scougal's Life of God in the Soul of Man, and Sermons by different authors. Horne on the Psalms is also mentioned, and although this work is not often classed among the *devotional*, yet there are few more so in their tendency, as was illustrated by the effect produced by the composition of it on the writer's own mind. I would humbly add to these Baxter's Reformed Pastor, Bridges on the Christian Ministry, Bishop White's Commentaries on the Ordination Service, Clergyman's Companion, by Bishop Hobart, Sumner's Apostolical Preaching,—these are some which might be mentioned. The writer of these hints has read a late work, Porter's "Lectures on Homilitics and Preaching," with profit, and he would recommend it without hesitation; the student would not need to be cautioned about the Lectures on Prayer. Why not add Dr. Miller's "Letters on Clerical Manners and Habits"? In the class of works for the heart there might be added many works to those mentioned in the Bishops' list; some by authors of our own Church, others by English Dissenters. Baxter's Call, his Saints' Rest, the Rise and Progress of Religion in the Soul, and Pilgrim's Progress may be designated. The works above mentioned on pastoral duties contain more or less on the devotional character of a minister.

I sat down to write only a short note, but I am going beyond my intention, perhaps some may say, beyond my province. However that may be, while I am anxious for a *learned* ministry, I am most anxious for a holy, a *practical*, a *useful* ministry. It is a holy minister who is listened to with confidence by the people. Holy ministers are they who are to convert the world,—to bring sinners to Christ at home and abroad. Next to being good Christians, ministers should be "workmen that need not to be ashamed," men who understand the work they are to do, and who are prepared in head and in heart to "give themselves wholly to these things."

Herbert.

For the Churchman.

TRAITS AND TENDENCIES OF AMERICA AND OF THE WEST.

Most countries have been peopled by descendants from the first emigrants to those countries. In America, at least, for many generations, this has been heretofore the case. Far the greater portion of the present inhabitants of New England and of Virginia can trace back their descent to the arrival of their ancestors from England, and can point out the spot where they first settled. To a great extent, this may be said of Kentucky, and to some, though a still decreasing extent, of Ohio. But in Indiana and Illinois the process seems to be undergoing a very important modification. As the great hive of the older states has become more crowded, its overflowings have been to the newest countries, of the least elevated portions of the emigrating population. The pioneers, squatters and hooshers of the far west, would have made but a poor ancestry for the people of those vast and most fruitful regions; and it would, humanly speaking, have taken hundreds of years for *themselves* to have elevated themselves and their children from their original miserable condition.

But it has pleased God so to order it that the ancient course of things should be subjected, in the case of the far west, to a most important modification, by means of which greater changes are taking place in twenty or thirty years than could reasonably have been expected under the old order of things, in ten times the period. The first emigrant speedily moves farther west for the sake of game, and ranges and vacant lands. He is succeeded by the small industrious farmer, who, in his turn, with capital somewhat augmented, proceeds still further west on the track of the retreating pioneer, to make way for the great grazier, the substantial landholder, the funded adventurer, and the young lawyer and physician, under whose influence the country rises into high intelligence and giant strength, before the people at the east have thought that the forest had fallen beneath the stroke of the sturdy woodsman.

Along with this last tide of emigration how much is it the instant, pressing duty of the Church to send her missionaries, that the Bible, the Lord's day, and the Church, should always be a little in advance of the most sudden growth of the country, and stand their full chance of growing great and potent along with the consolidating strength and might of a new empire.

A. C—n.

For the Churchman.

Mr. Editor,—I am sorry for the delay which necessary occupation has rendered unavoidable, in paying my respects to the Editor of the Missionary Record, and to others who have honored my communication with their notice; because it may excite in your reader's mind an idea that more is involved in the matter than really is. The truth is, the worthy Editor, and your other correspondents on the subject, have raised a man of straw, and then shown their valor in making battle with it. One would think that I had made the most serious opposition to our Domestic and Foreign Missionary Society, was an enemy to the holy cause of missions, and engaging, because of that enmity, in the effort, as hopeless as wicked, of *fighting against* God. This insinuation is made in terms by your correspondent "E." in the paper of January 17th. Thus to denounce an honest difference of opinion as to human methods of arriving at the great end in which all Christians are interested, savors not a little of a spirit which would establish an inquisition, if it could.

But, Mr. Editor, I deny that I have uttered one word hostile either to the missionary cause, or our Missionary Society. I have only ventured to think that the Executive Committee of that Society, and the Editor of its periodical, have, in one instance, acted unwisely, and above their delegated powers. For this I am to be denounced as an enemy to the Society, and to missions. If, as observed above, there has been manifested in this affair a spirit kindred to that which would establish an *inquisition*, am I wrong in espying here something like a claim to *infallibility?*

It has been whispered to me, Mr. Editor, that even your subscription-list is threatened, because of your opposition, through the means of your unfortunate present correspondent, to the Missionary Society. Where that opposition is to be found, it certainly requires a clearer vision than mine to discover. And I certainly much misunderstand you, and misunderstand, also, the nature of a "Churchman," if such efforts to divert you and your columns from adherence to what is conscientiously deemed the right, will give you the least concern.

But to return to the Editor of the Record. I am really sorry to find the avowal of so worthy a man, and so justly esteemed a clergyman, attached to the article which he has sent to you.

Will he *say* that when the Executive Committee passed their resolution recommending "the establishment of a monthly missionary meeting," they had not distinctly in view, and in intention, a meeting in which there should be "prayer" and "religious services"? Does he *think* that the Executive Committee admitted, *as even supposable*, the idea that these meetings would be held "*without the performance of a single act of worship*"? Did he, when publishing Mr. Eddy's thoughts on the monthly concert for prayer, *really think* that the subjects thus recommended by him, through Mr. E., were all *so* embraced in our authorized services as that the idea would not, at once, present itself to the reader that other devotions, adapted to the topics therein named, were intended to be suggested? It would so appear on the face of his communication. His own declaration of an unwillingness to depart from the forms of the Church, is, of course, fully satisfactory. But if the strong tendency of his article, to lead others astray in this matter, is not obvious to him, I think he is not altogether without a claim to a return of the compliment which he has paid to your present correspondent's "penetration."

The truth is, Mr. Editor, the republication in a Church (and especially an *official* Church) periodical of recommendations in terms inconsistent with Church principles and order, and originally designed to have no connexion with such principles and order, should have been accompanied with an express disavowal of the sentiments contained in those terms. All, unhappily, are not as strong in their attachment to the Church as the Editor of the Record, nor as consistent in their "interpretation of their ordination vows," as "E." It can hardly be deemed improbable that the publication in the Record has led, and will lead, to many departures, "on occasions of public worship," from the provisions of the Church.

But my objections, Mr. Editor, remain as strong as ever against the principle involved in this whole matter, viz. that the different institutions of our Church may recommend to its clergy and laity the public religious observance, in their behalf, of stated days. I have heard too much (and but yesterday from a highly respectable Presbyterian clergyman) of the evils which have resulted to other communions from allowing their different societies to depart from strict adherence to the trusts committed to them, and take upon themselves the management of other matters appertaining to the regular ecclesiastical authorities. I deprecate any thing of the kind in our Church. And warmly as I am attached (and I have gladly embraced many opportunities of showing my attachment) to our Theological Seminary, Missionary Society, and Sunday School Union, and high, holy, and important, as I deem the objects for which they were severally established, I can never see either of them departing from strict adherence to those objects, to the violation of good order in the Church, without raising at least one voice in behalf of that Church, and saying, Obsta Principiis.

THE CHURCHMAN.

SATURDAY, FEBRUARY 14, 1835.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

THE LAST WORDS OF THE REV. C. C. COLTON.

The name of this unhappy man will recall to the reader's mind the thrilling narrative of last week. Colton is probably the most melancholy instance of perverted talent and religious apostasy which this age has witnessed. The outlines of his history are well known. As the author of Lacon he attained in early life a literary celebrity which he still holds, and which, to say the least, will "outlive its century." As a clergyman of the Church of England he commanded opportunities of eminence and usefulness, which would have given full scope to the loftiest talents and the most benevolent aims. And yet his whole career was a continued violation not only of the solemnities of his order, but of the charities and decencies of life. He was distinguished both at home and in this country by habits of excessive dissipation, and even by a reckless abandonment of moral principles. In latter years he lived in what are termed, with a shocking propriety, the "hells" of Paris. He pursued the licentious course which these vile resorts opened to him, with an intensity of passion and an energy of talent that secured to him the infamous distinction of being the most vile and unprincipled gambler on earth. The termination of his career was awful in the extreme. He was suffering under an excruciating disease, from which his surgeon assured him there was no relief, except by submitting to the most painful operation of surgery. On this announcement he made up his mind to deprive himself of a life which had now ceased to be a source of enjoyment. He put a pistol to his head and blew out his brains. This was not an act of frenzied passion: it was the result of deliberate choice, and preceded by an evidence of that jealous and fastidious solicitude for his posthumous fame, which had always swayed his mind, and which is indeed the inseparable accompaniment of all splendid talents that are not subdued to the law of love.

What then was the state of Colton's mind as to the truths of Christianity? Did he believe them or disbelieve them? The question is full of interest. The author of Lacon was one of the last men to be bewildered in the labyrinth of human speculations. He had a singular power of intuition into first principles. He loved the *elements* of truth, nor was it possible for him to move in those traces which the founders of systems in philosophy and religion have framed for the guidance of common minds. He was not born to follow the prescriptions of a Numa Pompilius, but to retire with him to the same grove, and listen to the voice of the same goddess. It is this power of developing the *elements* of truth, and bringing them into contact with the minds of his readers that is the secret of the popularity of Lacon.

Without exposing himself to the charge of ignorance of human nature, or ignorance of the world, a man might affirm, with a good degree of positiveness, Colton was an infidel. He regarded Christianity as a system of opinion, which some singular coincidences had rendered more firm and durable than other systems, but which needed only the waves of a few more generations to be swept from the memory of man. Destiny, it might be thought, was the acknowledged law and pleasure, in obedience to the ruling passion, was the approved end of his being. Such, we say, might be the opinion of one who was not skilled to observe the most subtle workings of the heart. But the *fact* was otherwise. Colton was to the last a believer; a believer not merely in the fundamental truths of all religion, but in the distinguishing truths of the Christian faith. We have proof of this remarkable fact in the following lines, which we find in the Albion of last week, where they are credited to an English periodical, to the editor of which they were sent by a friend at Paris. It is probable that they were written by the unhappy man on the night previous to his death, as he spent much of that night in writing.

THE LAST WORDS OF THE AUTHOR OF LACON.

How long shall man's imprison'd spirit groan
'Twixt doubt of heaven and deep disgust of earth?
Where all worth knowing never can be known,
And all that can be known, alas! is nothing worth.

Untaught by saint, by cynic, or by sage,
And all the spoils of time that load their shelves,
We do not quit, but change our joys in age—
Joys framed to stifle thought, and lead us from ourselves.

The drug, the cord, the steel, the flood, the flame,
Turmoil of action, tedium of rest,
And lust to change, though for the worst, proclaim
How dull life's banquet is—how ill at ease the guest.

Known were the "bill of fare" before we *taste*,
Who would not spurn the banquet and the board—
Prefer the eternal, but oblivious fast
To life's frail-fretted thread, and death's suspended sword?

He that the topmost stone of Babel plann'd,
And he that braved the crater's boiling bed—
Did these a clearer, closer view command
Of heaven or hell, we ask, than the blind herd they led?

Or he that in Valdarno did prolong
The night, her rich star-studded page to read—
Could he point out 'midst all that brilliant throng,
His fix'd and final home, from fleshly thraldom freed?

Minds that have scann'd creation's vast domain,
And secrets solved, till then to sages—seal'd,
Whilst nature own'd their intellectual reign
Extinct, have nothing known—or *nothing* have reveal'd.

Devouring grave! we might the less deplore
The extinguish'd *lights* that in thy "darkness" dwell,
Would'st thou, from that lost zodiac, one restore,
That might the enigma solve, and doubt, man's tyrant quell.

To live in darkness—in despair to—*die*—
Is this indeed the boon to mortals given?
Is there no port—no rock of refuge nigh?—
There is—to those who fix their anchor hope in heaven.

Turn then, O man! and cast all else aside;
Direct thy wandering thoughts to things above—
Low at the "cross" bow down—*in that* confide,
Till doubt be lost in faith, and bliss—secured in love.

The verses are of a high order, and will bear critical examination. But we are not concerned with their literary merit. We adduce them as evidence that Colton—the eloquent sage, but yet the apostate minister of Christ, the profligate gambler, the desperate suicide—was at heart a believer in the Christian revelation. With all the passions and interests that could sway a human mind to infidelity, he was yet a believer. Clothed with the guise of infidelity, perpetually breathing its atmosphere, and consummating its awful impiety in the very last act of his life, the secret counsels of his heart still proclaim him to have believed what he practically and ostensibly denied.

This, it may be said, is the common testimony to the peaceful fruits of Christianity, given by those who are reputed unbelievers in its doctrines, and its divine authority. Be it so: it is all we ask. What care we for the speculative opinions an infidel may have formed respecting the real or supposed dogmas of revelation: what care we for the impressions left on his mind by a Paley or Chalmers, in stating the outward evidences of Christianity, while these deep convictions of the essential truths of the Gospel, which are revealed in the last words of Colton, are engraven on his soul? Take the testimony in any sense you please, and it proves that in the midst of his reckless and infamous career this miserable being still *believed*—not only in the emptiness of the world for which he lived—but in the reality of a heavenly hope as a refuge from its turmoils and its woes; in the necessity of faith in the Cross as the only ground of security, and in the exercise of love as the only source of happiness. Faith, Hope and Love—these were the germ of Christianity before it was transplanted from heaven, and these are still its beauty and glory upon earth. This is the radiance which perpetually beams through the clouds of error, and the atmosphere of inferior truth, into the hearts of all the intelligent creatures of God.

Let the ministers of Jesus Christ take from this unhappy being a new lesson in human nature and a new testimony to the power and dignity of their office as the ambassadors of God. Let them rely upon it that infidelity has no real existence. It is no more than a shadow, which must sooner or later pass away from the very soul which it darkens. Amid all the pompous profession of the avowed unbeliever, there is a voice in the heart which gives the lie to the words on the tongue. There is a voice in the interior being of the soul that tells of God and of the judgment to come: that whispers the hope of heaven, and mutters the dread of hell: that bears a testimony deep and irresistible to the odiousness and misery and guilt of sin, and the amiableness, the peacefulness and joyfulness of truth and love. Even when this voice is smothered through life, it speaks in tones of despair on the bed of death. To this interior sense the minister of Jesus Christ may always appeal with perfect confidence, and, when the occasion requires, with dignified boldness. Whether he speaks to the man or the child, to the philosopher or the peasant, to the vaunting infidel, or to the humble inquirer this voice within will respond to his call. It may speak to approve or to condemn itself; but *speak* it must, and what it says *is a testimony to the truth.* Herein is the secret, humanly speaking, of ministerial success, and of ministerial dignity. *There is nothing upon earth* which appeals more continually or more directly to these deeper sentiments of the soul than the parables of Jesus Christ; and his ministers have been successful in moving the hearts of men just in proportion as, in this respect, they have modelled their preaching upon his.

Such facts as this may teach us not to overvalue the external evidences of Christianity. We will not exclaim with Coleridge, "Evidences of Christianity! I am sick of the sound:" for we prize them highly in their place, though we confess we assign them a comparatively low place in the scale of Christian learning. The greatest and the surest evidence of Christianity is born within us. It is an element of our moral nature. "The voice of the people," says the Latin proverb, "is the voice of God." The response of the universal mind to the first principles of religion is an infallible evidence of their truth. Who ever found a difficulty in carrying conviction to the mind of a child? As soon as children see the character of Jesus Christ, they approve it and believe it to be divine. Their Creator has preconfigured their hearts for the reception of heavenly truth. Why is it different with men? Because they have sophisticated their minds and pampered them with folly and error. Let them humble themselves and become as little children and they shall, with the same facility, enter into the kingdom of God. The outward evidences of Christianity are valuable as a check against error and defence of the truth. But they are neither a part of divine truth, nor needful to its intelligent reception. It is a higher and more universal evidence than any that can be put in books that has moved the majority of the Christian world to the belief of Christian doctrine.

Such facts further show the impotence of the human will and the inefficacy of mere truth for the renovation of the heart. The notion is extensively prevalent, and is explicitly advanced by one of the best Christian philosophers of the age, that truth will infallibly operate when brought into immediate contact with the mind. And some of our standard authors in Theology explain justifying faith to mean belief, and tell us that the reason why the generality of men are not real Christians is, that they do not *really* believe. Surely this is error—error of a dangerous and practical kind. It assumes that that *is* which *ought to be:* it assumes that to be true in *fact* which is only true in *theory.* In a perfect being the will and the understanding harmonize; and whatever the latter embraces, the former inclines to practise. But in regard to man it is matter of personal and universal experience that the fact is otherwise. Inclination and duty draw different ways. There is a total divulsion of the will and the understanding, which proclaims us to be in a state of moral ruin. Christianity is to restore us to perfection. How? By re uniting the will and the understanding. This re-union constitutes Christian faith. In this state of mind the *will* follows as *good* what the *reason* embraces as *true.* Hence appears the absolute necessity of divine agency. Man, it is true, is a person and not a quality: he is not, therefore, in the strict sense, powerless. He may pray and strive and resolve. But his power is totally ineffectual to the end in view. God alone can restore harmony to the soul, and reduce the will to the obedience of truth. Strong minds naturally feel their strength and their besetting temptation is to rest in it. What is the result? We see it in the history of Colton,—we see it daily in a thousand cases less strongly marked. Life is a protracted and tumultuous conflict between an impotent will and irresistible truth. Thus the soul is tossed on the billows of war. It lives in a perpetual hell; proudly refusing to invoke that divine Spirit which alone can bring the will into harmonious alliance with truth, and so shed abroad that peace of God which passeth all understanding.

THEOLOGICAL SEMINARY.

It will be seen by the following statement—which was offered for publication last week—that the plan for forming the library meets with encouragement.

'Toward the proposed endowment of ten thousand dollars, the following subscriptions appear.

John McVickar, - - - -	$100
Samuel R. Johnson, - -	100
Henry Laight, - - - -	100
George W. Doane, (Right Rev.)	100
Isaac Lawrence, - - - -	100
Goold Hoyt, - - - - -	100

The following sums have been received by the Committee with a view to an immediate investment in books.

Mrs. Joshua Jones, - -	$250
A Friend, - - - - - -	100
Mrs. Margaret Pendleton, -	20
B. McVickar, M. D., - -	20
——— Van Wagenen, - -	10

In the subscription list there has been much disappointment both in numbers and amount. Was there not a column opened for subscriptions of $500, and another for those of $250? And are they to continue utterly blank? We trust not. The cause is good, and the call is urgent. Let it not be hereafter said that they were pleaded in vain.'

New-York Dispensary.—This is one of the most important charities of our great metropolis, and deserves the aid and encouragement of every benevolent citizen. During the past year it has been the means of dispensing the blessings of medical skill, gratuitously, to *twenty-four thousand* patients. These are chiefly foreigners, and they are aided either at the Dispensary or by visits at their houses, as the case may require. "The timely and gratuitous aid thus afforded to them and our own destitute and sick fellow-citizens, has often been the means of restoring them to health; and by preserving them from improper medical treatment and from debt, which, without its aid, they would otherwise have been exposed to, has enabled them to become useful in their various avocations." The Dispensary does much to avert the progress of that dreadful scourge, the small pox. The report, which by-the-bye is extremely well written, we shall publish in our next.

ASSOCIATIONS.

An Association formed some time ago at Lane Seminary, on the subject of Slavery, was the means of bringing the professors and students into collision to the great injury of the institution. Attempts have been made to form a similar Association at Andover. The faculty, however, appear to have had influence with the students to persuade them that their duties as Theological students had the first claims on their attention, and that they had better abandon the project of associated action. The students have passed a resolution to this effect. This is very well, but we augur still more favorably of an Institution in which no such project has been for a moment entertained. The following remarks of Professor Woods, in relation to the course pursued at Andover, are judicious. They are applicable in some measure to other subjects than that of Slavery. Brought as the students of a College or Theological Seminary are, into close and daily contact, it is desirable that there should be no associations, the object of which would not be unanimously approved. It is at least an excess in use of Christian liberty for a part to form a society to which another part have conscientious scruples. The consequences unavoidably are heart-burnings, dissensions, neglect of study, and perhaps, as has been the case at Lane Seminary, an open rupture with the faculty.

The following is part of the letter referred to of Professor Woods, in behalf of the Faculty.

"We take the liberty to say further, while we heartily wish success to every wise and Christian effort 'for the relief and improvement of the colored race,' and for diminishing and removing the evils of Slavery; it is a serious question with us, whether we, who are called to the arduous work of training up others for the sacred office, can consistently take an active part, at present, in any existing association formed with reference to Slavery, or in any way intermeddle with it, except so far as Christian benevolence may require us to seek the highest good of those in bondage, after the example of the Apostle Paul, and other primitive ministers of the Gospel.

We have, with deep regret, noticed events which have occurred in some seminaries of learning and religion, where slavery has been made a subject of special discussion and associated action: and we must say, we have been unable to avoid the conviction, that this absorbing subject, on which the community is so divided, cannot be introduced into our public institutions, as a subject of special discussion at the present time, without interfering more or less, with the duties of the instructers, and without essential injury to the improvement and future usefulness of the students. And we have little doubt, that this will ere long be the judgment of all who are intrusted with the great interests of our literary and theological seminaries."

MR. EDITOR,—Why you have omitted the beginning and end of a communication, forwarded to you a few days since, the writer cannot imagine; however, this will close the subject, the matter probably possessing too little interest to engage the attention of your readers.

BEACON.

"Beacon" is evidently offended with the Editor, and is disposed to quarrel either with his subject or his readers. May we suggest a third source of difficulty equally worthy of consideration, viz. himself? We make this suggestion without any wish to wound the feelings of "Beacon," and in the hope that other correspondents may take a hint from it. The truth is, "Beacon's" communication was too long: a very common fault, and one which the supervision of an editor compels him to remedy in the best way he can. It cannot be too urgently pressed on those who write for the public, particularly through the medium of a weekly journal, to make their articles short and pointed. Let them begin their subject at once, and not, like most young writers and preachers, (and some not young,) preface it with a disquisition on metaphysics, or the nature of things. As a general rule, we would say, Bring forward your fact or subject first, and lead your reader thence to general principles. This is the course which the mind naturally takes itself, and which a reader will most easily follow. But it is out of all conscience for a writer to delve into a subject himself, wrap his mind in abstractions, and then expect his reader, without a moment's preparation, to start even with him from the very farthest point which, with all his labor, he has been able to reach. We do not mean all this for "Beacon."

The Spiritual Character of the Liturgy of the Protestant Episcopal Church. By the Rev. F. H. CUMING, A. M. Third Edition. New-York: published by Louis Sherman. Prot. Episc. Press, Print.

As this Tract has passed through two editions it must be extensively known. The author has ample evidence to show that it has done much good. We have read it, and can cheerfully add our tribute to the testimony of its excellence. It contains as much pertinent and as little irrelevant matter as any publication of the same size with which we are acquainted. Indeed, a striking feature of the work is its exclusion of all irrelevant questions. It is of great importance that those who write for public instruction in regard to the doctrines and services of the Church, should exhibit views, in which all the members of the Church should coincide. In these popular Tracts all disputed points should be waived. To do otherwise, and introduce either personal or party views is to exclude many from the benefit of our works. The excellent sermon of Mr. Allen, for instance, which we lately inserted in the Churchman, was of the kind we like. It may be adopted by all as a fair expression of the views of the Church on the subject of her constitution and ministry. Whether Mr. Cuming has aimed at this end or not, we cannot say, but his Tract is one of this description. We think we may safely recommend it to the whole Church without fear of its giving umbrage to any. The remarks on the evils incident to extemporary prayer might have been softened, but when it is considered that the author is speaking of the public worship of the sanctuary, we do not think that any just exception can be taken. Mr. Cuming enters into the spirit of the Liturgy, and unfolds its beauties in an animated style, and, as appears to us, with a just appreciation of its solemn truths. We should like to have the opinion of the Episcopal Recorder. Is not the Tract one which we may unitedly recommend to the Church?

TEMPERANCE.—We have been favored with a copy of Mr. Chipman's report of an examination of poor-houses, jails, &c., in the State of New-York, &c. It is one of the most valuable statistical documents which we have ever read. We shall take pains to spread its most important statements before our readers, and would strongly recommend them to procure the pamphlet and keep it by them. The results are a powerful corroboration of the belief, which is happily gaining ground in the community, of the inseparable connexion between pauperism and crime as effects, and intemperance as a cause. The statements in reference to the Orphan Asylum, the House of Refuge, and other charitable institutions are especially interesting. It is certainly a question which every man ought to bring home to his conscience, how he may most efficiently aid the Temperance Reformation.

We may add that the *ten thousand* copies of this report which were first printed, have been exhausted, and *twenty thousand* more have been since published to meet the increasing demand. In our next we shall publish such extracts as contain the most appalling results.

TRACT SOCIETY.—The last year's report is just published, and the extent of the operations of the Society may be seen from the following paragraph.

"During the past year 98,000 Tracts have been *printed*. These contain 1,990,000 pages. Add to these the number of Tracts (25,000, containing 390,000 pages,) that have been printed from the Society's plates, by the Press; and we have 123,000 Tracts, containing 2,380,000 pages, that have been issued since our last report."

These Tracts are distributed throughout the country. No small proportion of them have been sent to the Western States, where they must act as an antidote to the infidel poison that is circulating. Let all who approve of the Society aid it.

EMIGRATION.

SOME idea may be formed of the extent of emigration from Ireland into this country, from the advertisements on the last page of the Catholic Diary. They are seven in number, from three mercantile houses in this city, and are addressed to such persons as are now in this country, and wish to send out for their friends and families in Ireland to join them. The price of a passage is $15, which includes hospital money. The assurances which are given of good accommodation and attention show a spirited competition. Steamboats are running daily from Dublin, Belfast, Londonderry, Cork, Waterford, Sligo, and regularly from Newry, Dundalk, Drogheda and Warren's Point, to Liverpool, which afford a passage free of expense, and the transportation of luggage free of commission for all who give a preference to the Liverpool packets. Agents are stationed at the seaport towns and in the inland counties to facilitate, by means of information and money, the passage of such as may need assistance. Agencies are also stationed in this country at Rochester, Hudson, Lowell, Boston, &c. New-York is only one avenue of immigration; a large proportion enter the United States through the British colonies. Our business with this fact is only to urge it as an additional stimulant to labor in the cause of Sunday schools, and all other means of popular education.

ROMAN CATHOLIC EDUCATION.—There is an interesting account in the Catholic Diary, of the celebration of the Catholic School Society, Manchester, England. This Society provides with education 1,300 children, out of the small subscription of one shilling a year, and it great beauty is that all its offices are gratuitously filled and efficiently discharged. The zeal of the Catholic Sunday School Teachers of the same place, is warmly commended. After having labored, it is said, in factories and other places, twelve or fourteen hours a day, during the week, they may be seen early on Sunday morning, endeavoring, by practice as well as by precept, to instil into infant minds the truths of religion. Have the Roman Catholics Sunday schools for general instruction in New-York? We have nothing to fear from their peculiar dogmas if they will emulate others, or, if they please, take the lead in disseminating knowledge among the mass of the people. They are under peculiar obligations to be foremost in diminishing the ignorance created by the influx of foreigners, and we shall be gratified by every indication of their being alive to the importance of the subject.

CONGREGATIONALISM *vs.* EPISCOPACY.—An eminent clergyman of our Church in the Eastern Diocese, was preaching on an occasion when several Congregationalists were present. His subject was the constitution of the ministry. "Let us look," said he, "at our neighbor's supposition. The Church was originally Congregational. But in about 300 years, as all agree, it became Episcopal. Who then," it was asked, "created Episcopacy? Congregationalists of course. Well then," added the preacher, "let them never abuse a child of their own begetting!"

CONVOCATION. — Two correspondents have found fault with our notice of the Christian Witness for speaking of the Convocation of the Eastern Diocese. We meant no more than to designate the Convocation as belonging to the Eastern Diocese. It is confined, we are told, to a part only of the clergy of Massachusetts.

CHURCH ADVOCATE. — We beg pardon of our friends at Lexington, for not having more promptly announced the establishment of a weekly paper in that place, with the title of the Church Advocate. The numbers that we have seen are filled chiefly with original matter, highly creditable to the contributers, the principal of whom we take to be Dr. Cook and Professor Caswall.

We take this opportunity of saying to the Missionary and the Southern Churchman, that the neglect to exchange has originated in a misunderstanding in the office, and not in any want of courtesy in the Churchman.

NEW WORKS.—We understand that Professor Robinson, of Andover, is engaged in preparing for the press a new Hebrew and English Lexicon, translated from Gesenius. His Greek and English Lexicon for the New Testament is now in press. His new edition of Newcome's Greek Harmony has been out some time, and is said to be a handsome book.

DR. COIT'S BIBLE.—We have placed an extract on our outer page, illustrating the nature and importance of parallelism in Hebrew poetry. One advantage of Dr. Coit's edition is, that this arrangement is preserved throughout the poetical portions of the Bible.

DR. WAINWRIGHT'S ELECTION SERMON.—It was not till after the notice from the Christian Register was in type that we received a copy of the Sermon. We shall advert to it again in our next.

THE KNICKERBOCKER.—The last number of this publication contains an historical notice of Columbia College, which we shall take an early occasion to insert in our columns.

CATHOLIC HERALD.—We did not receive the Herald of last week. Will the Editor send an extra copy?

TO CORRESPONDENTS.

"J. A." is not forgotten.

"A Member of the Connecticut Convention" is received. We shall preserve the communication, but think the publication of it hardly called for at present.

The communication accompanying an acknowledgment for the Sunday School Society was submitted to those better acquainted than the Editor with the business of the Society, who deemed the publication of it inexpedient.

"Observer" shall be noticed in our next.

⁂ Bishop Smith's "Card," and several other acknowledgments, which are in type, are deferred to next week.

THE Agent of the Protestant Episcopal Press, respectfully requests persons ordering Books of Common Prayer to designate whether they are required to be with the *Old* or the *New* Psalms.

OBITUARY.

DIED, at Hempstead, L. I., on the 20th of January, in the 68th year of her age, Martha, wife of Robert Dobridge, Esq., late of Montserrat, W. I.

INTELLIGENCE.

BISHOP ONDERDONK requests early information of the Churches in the Diocese which will probably be ready for consecration the ensuing season, and of the times at which it is expected they will be finished; also what Deacons of the Diocese will expect ordination to the Priesthood.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION.

BISHOP ONDERDONK proposes holding the annual confirmations in this city and Brooklyn, for the present season, as follows:—

Septuagesima Sunday, February 15, Mission Church of the Epiphany.

Quinquagesima Sunday, March 1, Church of the Nativity.

Fifth Sunday in Lent, April 5, Emanuel Church.

Sunday next before Easter, April 12, St. Philip's Church.

First Sunday after Easter, April 26, St. Paul's Church Brooklyn.

Missionary. — The following new Missionary stations have recently been adopted, under the authority of the Education and Missionary Society of this Diocese, and the following Missionaries appointed:—

Watervliet, Albany Co., the Rev. James M. Tappan.

Mount Upton, Chenango Co., and Gilbertsville, Otsego Co., the Rev. John Hughes, Deacon.

Walton, Delaware Co., the Rev. John F. Messenger, Deacon.

Lithgow, Dutchess Co.

Brockport, Monroe Co.

Centrefield, Ontario Co., the Rev. John. W. Woodward.

Housick Falls, Rensselaer Co.

Johnson's Settlement, Tioga Co., the Rev. Robert Campbell.

Somers and North Salem, Westchester Co., the Rev. Alexander Fraser, Deacon.

Greene and Guilford, Chenango Co., have been separated, and each constituted a distinct station.

This increase of operations has been ventured upon, in the hope that the liberality of the Diocese, greatly needed, will not be found wanting in sustaining the Society.

New Publication.—Inequality of Individual Wealth the ordinance of Providence, and essential to Civilization. A Sermon preached before his Excellency John Davis, Governor, his Honor Samuel T. Armstrong, Lieutenant Governor, the Honorable Council, and the Legislature of Massachusetts, on the Annual Election, January 7, 1835. By Jonathan M. Wainwright, D. D. Rector of Trinity Church, Boston.

Text, "The poor shall never cease out of the land."—*Deut.* xv. 2.

Dr. Wainwright shows first that the text is in fact applicable to, and descriptive of all countries, in a greater or less degree, and infers that inequality of wealth is the order of Providence, and designed for the greatest good on the whole. And well may it be so, considering man as he is, if the author's second proposition of which he treats is true, viz. "That inequality of wealth is essential to the political, the intellectual, the moral and religious improvement of the human race."—This is founded in the belief that men essentially differ from each other in their original endowments, both physical and intellectual, so that while this inequality of property seems to be inevitable among civilized men, it is also most favorable to virtue, knowledge and happiness. This truth is illustrated, among other ways, by its opposite in respect to political condition. We take the example of which the author speaks, which is presented in the condition of the Aborigines of North America.

"This principle is illustrated in another manner as operating freely and without constraint amongst the native tribes of our own country. And who to purchase their freedom would assume the manifold evils of their condition—its wandering life, its uncertainty, its exposure to constant danger, and to frequent and horrible famine, to say nothing of its utter privation of sciences and the arts, and all the social enjoyments of civilized man? And moreover look at their present wretched condition—how fast are they dwindling away. And what is the cause? Not so much the vices that contact with civilized life has unhappily exposed them to, as the want of that industry, enterprise, forecast, self-denial, which the great principle of holding property in severalty always produces in a community of men. And this principle, left to its free operation for any considerable period of time, will inevitably produce inequality of condition."

We cannot go into the author's reasoning and illustrations; but he seems to have taken a clear and just view of the case, and consequently a very useful one.

The last principal division of Dr. Wainwright's Sermon relates to the remedial means for the cure of the real or supposed evils of inequality of property and condition. These means are industry, good education, and above all the dissemination of the truths of the Gospel. From what is said on this last topic we extract a few words.

"Christianity has a specific action in lessening the evil complained of; for by promoting industry, sobriety, integrity, and all the habits that advance individual prosperity, it lessens the number of the poor: so much so, that in a community of sincere devoted Christians, we might be sure that suffering indigence would be unknown. It could never proceed from idleness or profligate habits; and sickness or unavoidable misfortunes would be relieved as soon as known. But besides its specific action, as we may term it, in lessening the relative numbers of the rich and poor, it would remove all the painful consequences of these distinctions. For teaching clearly as it does, that this world is only a preparation for another and a better, and that in reference to this great purpose, it has been formed and fitted to be a place of moral discipline, men would acquiesce in the wisdom and mercy of such appointments."

Dr. Wainwright we think judged well, in the selection of his subject, a subject on which he is evidently no pretender, a subject which he appears to have studied. It is one on which he has spoken well to the people through their representatives, and we hope that the discourse will be widely circulated and read.

Christian Register.

Extract of a letter from the Rt. Rev. C. P. McIlvaine, dated within two hours of Liverpool, Dec. 16th.

* * * We have had pretty good evidence of what causes the destruction of so many vessels, supposed to be lost by the violence of winds; and solid reason to value highly the great efforts of Temperance Societies among seamen.

Our captain shipped his men on condition that they should bring no liquor on board, and with the promise of a drink per day, if they should behave well. He especially charged the mates on the day of sailing, to search every man's chest, and take away what liquor they could find. We had not been long under way before it was evident that all were more or less stupified with drink.—The man taking the soundings was too much 'disguised' to be trusted. Another, and another, was put to the wheel to steer, and changed for another, because too much intoxicated. One man being ordered to let go a rope, went to unfasten the hoops of the spanker. Four times the captain ordered a rope to be let go, and no one seemed to have sense enough to obey. The first mate was so much under the influence of a drunken fit just passed, as to be unfit for duty. In this state of things, the captain went himself, and searched the chests for liquor. Every man had brought it on board; some jugs were already emptied, others were still well charged. One man had a keg of 12 gallons. The boatswain had his supply, and each mate had laid in a store of poison. Thus were we prepared, indeed, for storms and dangers. A gale of wind might have found us without enough sober men to work the ship. How entirely are we in the hands of the LORD. The captain, of course, collected the precious stores; and now they make a goodly appearance, locked up in one of the state-rooms of the cabin. The men have been denied their promised drink, and all seem to be sober and steady. But a melancholy event, which the captain ascribes to this liquor, has yet to be related.

I was sitting on Sunday morning in the round-house, too sick to move about, or to take interest in any thing, the rain pouring upon the deck, when I heard something fall, heavy and loud, as if some heavy timber from aloft had come down. Soon I heard the mate cry, "*Call the Captain.*" The steward was soon at the captain's state-room, with a fearful message, "Captain, one of the men has fallen from the yard." I was so sick that I could not venture to see the poor fellow—knowing I could do no good. He had fallen from the mizen top sail yard—about 45 feet, his head was foremost, and struck the deck with a deadly force. He was taken up senseless, and continued so till night, when his immortal spirit took its flight. What a sudden call upon a sinner to meet his GOD! The captain supposes he had not recovered enough from the effects of drink, to know how to take care of himself when aloft.—The next morning at 8 o'clock, I was requested to officiate at the burial. It was the first I had ever witnessed at sea. When I came on deck, the sailors and steerage passengers were all assembled at the side of the ship, near her middle. On a barrel which reached to the top of the bulwarks was a board laid, which extended over the sea, on the board lay the body, sewed up in canvas, and wrapped in the national flag, ready to plunge into its boundless grave. My audience was comprised of Catholics, Protestants, Irish, English, Welsh, Dutch, French, Swedes and Americans. The deceased sailor was a Swede, a young man of respectable parents, now living in Stockholm, from whom he had run away. After a short exhortation, feebly uttered, (for I was sick,) I began the burial service, which, however impressive on land, is deeply so in the solitude of the ocean, over so deep a sepulchre, amidst the roaring of the winds and the strife of bounding billows. At the words "*We commit his body to the deep,*" the two men standing by the corpse, raised one end of the board on which it lay, when it plunged into the foaming water which was swelling up the ship's side, making a horrid splash, and striking all hearts with solemnity.—The spectators, as if they had not expected it, rushed to the bulwarks to see it sinking into the fathomless abyss—the surge rolled its huge mass over the place where it fell, the rapid ship swept away from the lonely remains of one, who so lately had been managing her wings, while I continued the service: "*The earth and the sea shall give up their dead,*" *&c.* Thus ended the short, simple, but most solemn funeral at sea, the last I hope, to be witnessed by me. But may be, the next may be mine! "So teach us to number our days that we may apply our hearts unto wisdom!" Desirous of improving the opportunity to do some good to those on board, I went immediately to my trunk, and got out my tracts, which the sailors and steerage passengers, though several of the latter are Irish Roman Catholics, received with expressions of thankfulness, and seemed to take pleasure in reading.—*Gambier Observer.*

THE Auburn Gospel Messenger gives the following sketch of the history of our Church periodicals.

"Whether the increase of our Church periodicals is to issue in an increase of religious reading, an increase of patronage, or in the failure of some, remains to be seen. The history of the religious periodical press, and especially as connected with our communion in this country, is not a long one. The first attempt at a Church paper, that we have a recollection of, was the *Churchman's Magazine*, published at New-Haven, Ct. It commenced in 1804 and appeared monthly in octavo form. It was conducted by a committee appointed for the purpose, by the Convention of the Diocese of Connecticut. In 1808 it was transferred to New-York, and had the supervision of the late Bishop Hobart. At the close of 1811 its publication was removed to Elizabethtown, New-Jersey, where it was conducted by the editor of the Messenger till the derangement incident to the war of that period rendered a suspension necessary in 1815, to the severe loss of the then, and preceding editor. In 1817 the monthly paper called the "Christian Journal," was commenced in New-York, by the Messrs. Swords, who though at a loss we believe annually, continued the work through fourteen annual volumes, which contain a large amount of those documents and records which will render the work a valuable help to the future historian of the American Episcopal Church. The "Church Record," which formed the commencement of what is now the "Episcopal Recorder," after undergoing several changes of name and editor, has come down to about the close of the twelfth volume, and has, we believe, been well sustained, though now expressing fears of being able to support itself while so many new papers are making their appearance. Several Church papers have existed through two, three, or four volumes, and then have been discontinued. The number of periodicals now attached to our communion, is, we think, sixteen or seventeen."

Antiquities of Arkansas.—The following is an extract of a letter from the Rev. D. L. Gray, formerly of this State, but now residing in Arkansas, to his friend in Columbia. The letter is dated, Litchfield, Jackson Co., Arkansas, May 9th.—*Charleston Observer.*

"This country was once inhabited, and I propound this question to your antiquarians:—When and by whom? Two miles from this, on the banks of White River, you can see the brick foundations of houses. Six miles from this, six hundred and forty acres are enclosed by a wall, and in the centre, there is a circular building; north of this, there are the ruins of a city; parallel streets crossing each other at right angles, may be traced by the brick foundations, one mile in length. The bricks are shaped like modern bricks."

Since the accession of Louis Philippe, subsequently to the revolution of July, the Catholic religion has made vast progress upon the affections of the French people. Its practices are much more generally used, its churches far more crowded, its sacraments more frequented, and its instructions more freely received, as its clergy are more respected. And no clergy deserves higher respect than does that of France; zealous, enlightened, intelligent pious and devoted to the discharge of duty, they every day win upon the affections of the people. Among that clergy the selections for the episcopacy have been generally most judicious and fortunate.—*Catholic Diary.*

A Remarkable Obituary.—With sorrow, *yet not as those who have no hope*, we transmit for record, the death of a venerable father in the Gospel, and soldier in the Revolutionary War, Elder Elias Mitchel, of Union District, who died in a Preaching Stand, in the Brushy Fork Vicinity, in Chester District, S. C., on the 30th ult. about 84 years of age.

The peculiar circumstances of his death were as follows. Having appointed to preach a funeral sermon on the day of his death, he attended, expressing, in the morning, better health than usual. There being four or five candidates for Baptism, (after sermon,) he was asked in the morning if he felt able to administer the ordinance, the water being cold. He replied, he wished he had one hundred to baptize, if they were prepared. After ascending the stand, he gave out and raised his hymn, prayed, and while about to take his text, he paused, and observed he felt unwell, begged the indulgence of the congregation a few minutes, and while reclining back to take his seat he sunk down, and soon expired in the arms of one of his brethren.—*Columbia Telescope.*

Idols for India: Korans for Turkey. — We have it upon good authority, that certain manufacturers of plaster-casts, in London, have within a few years, been carrying on a brisk and profitable trade with the East Indies, whither they have sent as many as five hundred idols in one ship. This very ship carried two missionaries. Every scholar is acquainted with the reputation of the great publisher, *Tauchnitz,* of Leipsic. Not long since he advertised as forthcoming, an elegant edition of the Koran in Arabic. German scholars wondered at the stereotyping of such a work, knowing how few were the De Sacys, Freytags, Lees, and Ewalds, who could demand the original. But the mystery was soon explained by the following paragraph in the *Allgemeine Zeitung*: "Our old unwearied stereotyper, Tauchnitz, is now stereotyping the Koran in the original, and hopes by its elegance to effect its introduction among the Turks, accustomed as they are to their highly ornamented manuscripts. Many perhaps, on first hearing it, will regard this as chimerical, but the hope is not groundless, as the Tauchnitz editions of the Greek classics have already found their way to Greece and Constantinople, in great numbers." For further particulars, we refer to Dr. Hengstonberg's Journal, (May 28, 1834, Berlin.)

Can we read this without being aroused to fresh exertions to promote CHRIST's kingdom? Let us send that book which shall supersede the Koran and dethrone the idol.—*Sunday School Journal.*

Education in New-Jersey.—It appears by the report of a committee appointed at a public meeting of the friends of education in 1828, that out of a population of about three hundred thousand, there were *fifteen thousand* adults who were unable to read, and *twelve thousand* children who were entirely destitute of the means of education. In the counties of Sussex and Warren alone, there were *forty-nine* districts in which there was not a single school. In the county of Essex, the richest and most flourishing in the State, *twelve hundred* children were found growing up in ignorance. In three of the townships of Cape May, comprising a population of about four thousand, there were *two hundred* persons above the age of fifteen who could not read; eighteen families, not a single member of which could read; twenty in which neither of the parents could read; and forty-five, in which only one of the parents could read. Where schools existed, their condition was deplorable in the extreme. Nothing taught, save the merest rudiments of education, and those, most imperfectly. The teachers, for the most part, wholly unqualified; frequently immoral; in some cases, habitually intemperate, and in one instance, "*an avowed infidel and scoffer at religion.*"—*Journal of Education.*

NOTICE.

ON Sunday Evening next, 15th inst., a sermon will be preached before the Young Men's Education and Missionary Society of the City of New-York, in Christ Church, Anthony-street, when a collection will be made in aid of the funds of the Society. Service to commence at 7 o'clock.

All persons interested in the objects of the Society, particularly the YOUNG MEN of the City, are invited to attend.

Calendar.

FEBRUARY.

15. Septuagesima Sunday.
22. Sexagesima Sunday.
24. St. Matthias.

ACKNOWLEDGMENTS.

LIBRARY OF THEOLOGICAL SEMINARY.

PERMANENT FUND.

Subscriptions payable 1st January, 1836.

Goold Hoyt,	$100 00
DONATIONS.	
From a friend to the Seminary,	$50 00
From a friend, to be laid out in books,	100 00

From the Rev. T. H. Taylor, of Grace Church,—
Paley's Theology.
Andrew's Devotions.
Fowler's Exposition.
Butler's Analogy.
Horne on the Psalms.
3 volumes of Standard Works of the Press.

On part of the Committee,
JOHN MCVICKAR.

GENERAL P. E. SUNDAY SCHOOL UNION.

THE subscriber, as Business Agent of the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of thirty dollars, contributed by the congregation of St. Paul's Church, Charleston, S. C., constituting the Rev. Christian Hanckel, a life member of that institution.

FLOYD SMITH,
New-York, Feb. 10, 1835. 46 Lumber-street.

CITY MISSION.

During the last three weeks the subscriber, on behalf of the Mission Church of the Holy Evangelists, would gratefully acknowledge the following sums, viz.

From Mrs. Minugh, by Mrs. Whittingham,	$1 00
From Mrs. Hatfield, for the poor,	1 00
From Mrs. Charles March do.	2 00
Handed to the Ladies of the Daily Infant School, by Mrs. Jacob Lorillard,	7 00
	$11 00

New-York, Feb. 12, 1835.

HUGH SMITH.

NEW-YORK P. E. SUNDAY SCHOOL SOCIETY.

The Treasurer of the *New-York Protestant Episcopal Sunday School Society*, gratefully acknowledges the receipt of thirty-five dollars and sixty-five cents, collected at the last quarterly meeting in St. Stephen's Church.

Feb. 2, 1835.

E. WENMAN, *Treasurer.*

PRESS DEPOSITORY,

46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending February 12th, from the following persons, viz.

D. Mather—Rev. Wm. E. Wyatt, D. D.—Jno. Davis—Thos. Belknap—Rev. R. Connyghan—H. N. Fargo—Eliza R. Deas, *with remit.*—Israel Camp—E. Houghton, jun., *with remit.*—Jno. C. Pechin—Wm. Stavely—Wm. G. Goddard—Judson Allen—Rev. C. Dunn, *with remit.*—Wm. C. Gibbs, *with remit.*—George King—J. Devaux, *with remit.*—Rev. J. W. James—Rev. B. Hutchins, *with remit.*—Postmaster, Providence, R. I.—Wm. Marshall & Co.—Rev. R. W. Goldsborough—Rev. J. Chapman, *with remit.*

Received by the Gen. Prot. Episc. S. S. Union.

G. G. Smith, *with remit.*—Rev. S. G. Bragg—Rev. R. B. Van Kleeck, *with remit.*—A. M. Wardean, *with remit.*—Rev. R. C. Moore, *with remit.*—Wm. H. Brown, *with remit.*—Rev. B. I. Haight, *with remit.*—Rev. J. W. James.

THE HEART

DELINEATED in its State by Nature, and as renewed by Grace, by a Presbyter of the Protestant Episcopal Church—for sale at the office of 'The Sunday School Union,' 46 Lumber-street. There has seldom issued from the Religious Press in our country a work of greater excellence, or one which has received more generally the sanction of pious and intelligent Christians. Feb. 13.

JUST RECEIVED,

"PRAYERS Adapted to Various Occasions of Social Worship," by the Right Rev. Alexander V. Griswold, D. D., Bishop of the Eastern Diocese—and for sale at the Protestant Episcopal Press, 46 Lumber-street.

A few copies in elegant bindings. Feb. 13.

RELIGIOUS BOOKS.

FOR sale at the New-York Protestant Episcopal Press, No. 46 Lumber-street, rear of Trinity Church, a full assortment of the BOOK OF COMMON PRAYER, in every variety of size, price, and style of binding, with either the new or old Psalms—the new Psalms bound separately—the Psalms and Hymns bound together; BIBLES in considerable variety; Communicant's Companion; Devotional Sonnets; The PARISH LIBRARY, consisting of thirteen volumes, and in which are included six volumes of the Standard Works, edited by the Rev. William R. Whittingham; the Works of Bishop Ravenscroft; Essays on the Difficulties of St. Paul, by Archbishop Whately; Bishop Sumner's Help to Domestic Instruction and Devotion, consisting of Lectures on the Gospels of St. Matthew and St. Mark, in one volume, and of St. Luke in a second volume; Bishop Blomfield's Manual of Family Prayers; Sacra Privata, by Bishop Wilson; the Weller Tracts from vol. 1 to 8; the M'Ellen Tracts, by the Rev. John A. Clark; the Tracts of the Protestant Episcopal Tract Society, from No. 1 to 78—together with a variety of the other Church Publications of the day.

BOOKS OF DEVOTION.

Bishop Blomfield's Family Prayers.
Cotterill's Prayers.
The New Manual.
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ALSO,—*Helps to Devotion*—Bishop Sumner's Expository Lectures on the Gospels of St. Matthew, St. Mark, and St. Luke, peculiarly adapted to the use of families.

FLOYD SMITH, Agent.

January 15, 1835.

For the Churchman.

HAVING lately seen in the Churchman, one of the beautiful Hymns which occur in the Ritual of the Catholic Church, I suppose another will not be unacceptable.

Schenectady, February, 4th. Φιλαρχαιος.

Hymnus.

"STABAT Mater dolorosa
Juxta crucem lacrymosa,
Dum pendebit Filius;
Cujus animam gementem
Contristatam et dolentem
Pertransivit gladius.

O quam tristis et afflictus,
Fuit illa benedictus,
Mater unigeniti;
Quæ merebat et dolebat,
Pia Mater, dum pendebat,
Nati pœnas inclyti.

CHRISTE, cum sit huic exire,
Da per mortem me venire,
Ad palmam victoriæ;
Quando corpus morietur,
Fac ut animæ donetur
Paradisi gloria."

From the Mother's Magazine.

On Devoting an Infant Daughter to Christ.

LORD, accept my infant child,
Thou the offering wilt receive;
Thou hast oft on children smiled;
Help a mother to believe.

Cleanse her infant soul from sin,
HOLY SPIRIT—on her shine,
Now the blessed work begin,
Which shall seal her ever thine.

LORD, that heavenly wisdom give,
Hear a mother's ardent prayer,
That her children *all* may live,
Shelter'd by thy tender care.

Mothers with young children blest,
Daily clustering round your board,
Rest on GOD's sweet promise, rest,—
Faith will meet a rich reward.

When with agony you pray,
And the dew-drop dims your eye,
Then the truth divine display,
Lead the little wanderers nigh.

JESUS, oh! how rich the blessing,
He your offspring will receive,
If while Hannah's love possessing,
You with Hannah will believe.

Mothers, infants, lend your voices,
Join the sweetest song to raise,
Hark! the angelic host rejoices,
Tuning hearts and harps to praise.

A. S. E.

From Horne's Introduction.

HEBREW POETRY.

THE grand, and indeed the sole characteristic of Hebrew Poetry, is what Bishop Lowth entitles *Parallelism*, that is, a certain equality, resemblance, or relationship, between the members of each period; so that in two lines, or members of the same period, things shall answer to things, and words to words, as if fitted to each other by a kind of rule or measure. This is the general strain of the Hebrew poetry; instances of which occur in almost every part of the Old Testament, particularly in the ninety-sixth psalm.

It is in a great measure owing to this form of composition that our admirable authorized version, though executed in prose, retains so much of a poetical cast; for that version being strictly word for word after the original, the form and order of the original sentences are preserved; which, by this artificial structure, this regular alternation and correspondence of parts, makes the ear sensible of a departure from the common style and tone of prose.

The origin of this form of poetical composition among the Hebrews, Bishop Lowth has satisfactorily deduced from the manner in which they were accustomed to sing or chant their sacred hymns. They were accompanied with music, and were alternately sung by opposite choirs: sometimes one choir performed the hymn itself, while the other sang a particular distich, which was regularly interposed at stated intervals. In this manner we learn that Moses with the Israelites chanted the ode at the Red Sea, (Exod. xv. 20, 21,) and the same order is observable in some of the psalms which are composed in this form. On some occasions, however, the musical performance was differently conducted, one of the choirs singing a single verse to the other, while the other constantly added a verse in some respect correspondent. Of this the following distich is an example:—

Sing praises to JEHOVAH, for he is good,
Because his mercy endureth for ever. Ps. cxxxvi. 1.

Which Ezra informs us (iii. 10, 11) was sung by the priests and Levites in alternate choirs, "after the ordinance of David, king of Israel;" as indeed may be collected from the hundred and thirty-sixth psalm itself, in which the latter verse sung by the latter choir forms a perpetual epode. Of the same nature is the song of the women concerning Saul and David, 2 Sam. xviii. 7, and in the very same manner does Isaiah describe the seraphim as chanting the praises of JEHOVAH—"they cried one to another," that is, alternately,

Holy, holy, holy, JEHOVAH GOD of hosts!
The whole earth is filled with his glory. Isa. vi. 3.

But the fullest example perhaps of this style of composition is to be found in the twenty-fourth psalm, composed on occasion of the induction of the ark to mount Sion; the mode of performing which is particularly illustrated by Bishop Lowth,[*] and must have had a most noble and impressive effect.

In determining the length of his lines, Bishop Lowth considers only that relation and proportion of one verse to another which arises from the correspondence of terms, and from the form of construction, whence results a rhythmus of propositions, and a harmony of sentences. From this correspondence of the verses one with another, arises a certain relation also between the composition of the verses, and the composition of the sentences, so that generally periods coincide with stanzas, members with verses, and pauses of the one with pauses of the other. This correspondence is called parallelism, the corresponding lines are called parallel lines, and the words or phrases answering one to another in the corresponding lines, parallel terms.

A single example will illustrate the above definition of parallelism:—In Luke i. 52, 53, we read, *He* (GOD) *hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things, and the rich he hath sent empty away.* In this passage the same *thing* is expressed, viz. that GOD changes the conditions of men: and this same *thing* is also expressed, in corresponding members that represent it in various points of view. Thus the Almighty changes adversity into prosperity, and prosperity into adversity. The *words answer to each other*, the mighty—those of low degree; put down—exalted; the hungry (or poor)—the rich; filled with good things—sent empty away. Lastly, the *things or subjects stated answer to each other* by a contrast sufficiently obvious: the former (the powerful and rich) are depressed; the latter (the humble and poor) are exalted.

The nature of parallelism, thus defined and illustrated, is sometimes so evident as to strike even a careless reader, and sometimes so subtle and obscure as to require considerable practice, and some familiarity with the system, in order to distribute the pauses, and develope the different members of the sentences in probable order and connexion. Thus, much doubt has arisen not only as to what books, but as to what parts of books, are to be accounted poetical. Sometimes, according to Dr. Jebb, it is continuous and unmixed, as in the Psalms, Proverbs and Canticles; sometimes it characterizes the main body of a work with a prosaic introduction and conclusion, as in the book of Job,—sometimes it predominates throughout a whole book with an occasional mixture of prose, as in most of the prophets; sometimes the general texture is prose, with an occasional mixture of verses, as in the historical books, and the book of Ecclesiastes.

This parallelism has hitherto been confined principally to the poetical books of the Old Testament; and to them chiefly in the former edition of this work, the author has restricted it. Bishop Jebb, however, has demonstrated that this grand characteristic of Hebrew poetry pervades the New Testament as well as the Old.

The poetical parallelism has much variety and many gradations, being sometimes more accurate and manifest, sometimes more vague and obscure: it may, however, on the whole, be said to consist of four species, viz. Parallel Lines *Gradational*,[†] Parallel Lines *Antithetic*, Parallel Lines *Synthetic*, and Parallel Lines *Introverted*.

1. *Parallel Lines Gradational* are those, in which the second or responsive clause so diversifies the preceding clauses, as generally to rise above it, sometimes by a descending scale in the value of the related terms and periods, but in all cases with a marked distinction of meaning. This species of parallelism is the most frequent of all: it prevails chiefly in the shorter poems, in many of the psalms, and very frequently in the prophecies of Isaiah. Three or four instances will suffice to show the nature of parallel lines gradational. The first example shall be taken from the first psalm.

Oh the happiness of that man,
Who hath not walked in the counsel of the ungodly;
And hath not stood in the way of sinners;
And hath not sat in the seat of the scornful. Ps. i. 1.

'The exclamation with which the psalm opens, belongs equally to each line of the succeeding triplet. In the triplet itself, each line consists of three members; and the lines gradually rise, one above the other, not merely in their general sense, but specially, throughout their correspondent members. To *walk*, implies no more than casual intercourse; to *stand*, closer intimacy; to *sit*, fixed and permanent connexion; the *counsel*, the ordinary place of meeting, or public resort; the *way*, the select and chosen foot-path; the *seat*, the habitual and final resting-place; the *ungodly*, negatively wicked; *sinners*, positively wicked; the *scornful*, scoffers at the very name or notion of piety or goodness.'[*]

The following passages will supply additional examples:—

Who shall ascend the mountain of JEHOVAH?
And who shall stand within his holy place?
The clean of hands, and the pure in heart.
Ps. xxiv. 3, 4.

'To *ascend* marks progress; to *stand*, stability and confirmation: the *mountain of* JEHOVAH, the site of the divine sanctuary; *his holy place*, the sanctuary itself: and in correspondence with the advance of the two lines which form the first couplet, there is an advance in the members of the third line: *the clean of hands; and the pure in heart: the clean of hands, shall ascend the mountain of* JEHOVAH: *the pure in heart, shall stand within his holy place.*'[†]

O JEHOVAH, in thy strength the king shall rejoice;
And in thy salvation, how greatly shall he exult:
The desire of his heart, thou hast granted him;
And the request of his lips, thou hast not denied.
Psalm xxi. 1, 2.

'The gradation of member above member, and line above line, in each couplet of this stanza, is undeniable: "salvation" is an advance upon "strength;" and "how greatly shall he exult," an advance upon "he shall rejoice:" again, "the request of the lips," is something beyond "the desire of the heart,"—it is desire brought into act. The gradation in the last members of the last two lines may not be equally obvious; but it is by no means less certain: "thou hast granted:—thou hast not denied:" the negative form is here much stronger than the positive; for it is a received canon of biblical philology, that verbs of negation, or, what amounts to the same thing, adverbs of negation prefixed to verbs, have, in such cases, the force of expressing the opposite affirmative with peculiar emphasis:—for example; "the LORD *will not hold him guiltless*, who taketh his name in vain: that is, WILL ASSUREDLY HOLD HIM GUILTY. Exod. xx. 7." '

The prophetic muse is no less elegant and correct. Isaiah especially abounds in beautiful instances of this mode of gradation. Thus he says:

Seek ye JEHOVAH, while he may be found;
Call ye upon him, while he is near;
Let the wicked forsake his way;
And the unrighteous man his thoughts:
And let him return to JEHOVAH, and he will compassionate him;
And unto our GOD, for he aboundeth in forgiveness.
Isaiah lv. 6, 7.

In the first line, men are invited to seek JEHOVAH, not knowing where he is, and on the bare intelligence that he *may be found;* in the second line, having found JEHOVAH, they are encouraged to call upon him, by the assurance that he IS NEAR. In the third line, the wicked, the positive and presumptuous sinner, is warned to forsake *his way*, his habitual course of iniquity; in the fourth line, the unrighteous, the negatively wicked, is called to renounce *the very thought of sinning*. While in the last line, the appropriative and encouraging title OUR GOD, is substituted for the awful name of JEHOVAH; and simple *compassion* is heightened into *overflowing mercy and forgiveness.*[‡]

In Isa. li. 1, 4, 7, there is another singularly fine example of moral gradation, which is admirably illustrated by Bishop Jebb,[‡] to whose 'Sacred Literature' the reader is referred. But excellent as Isaiah confessedly is, he is not unrivalled in this kind of composition: the other prophets contain abundant examples; we shall however, only adduce two instances. The first, which is from Hosea, is exquisitely pathetic, and will speak for itself:—

How shall I give thee up, O Ephraim?
Abandon thee, O Israel?
How shall I make thee as Admah,
Place thee in the condition of Zeboim?
My heart is turned upon me;
My bowels yearn altogether.
I will not execute the fury of mine anger:
I will not return to make destruction of Ephraim.
For GOD I am, and not man;
The Holy One in the midst of thee, although I am no frequenter of cities.
Hosea xi. 8, 9. (Bp. Horsley's Translation.)

The other passage is from Joel, and is highly animated.

Like mighty men shall they rush on;
Like warriors shall they mount upon the wall;
And, every one in his way, shall they march;
And they shall not turn aside from their paths.
Joel ii. 7.

The prophet is denouncing a terrible judgment on the land of Judah, by the devastation of locusts: and all naturalists and travellers, who have witnessed the desolation caused by those destructive insects, attest and confirm the fidelity of Joel's description of their progress and ravages.

(*To be continued.*)

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[*] Lecture xxvii. Bishop Horsley, in his translation of the Book of Psalms, has divided them so as to exhibit the construction of those divine compositions to the best possible advantage.

[†] Bishop Lowth has ranged the different kinds of parallelism under *three* classes only, viz. parallels synonymous, parallels antithetic, and parallels synthetic. The two last terms, it will be perceived, we have retained, and in lieu of parallels *synonymous* we have adopted the term *parallel lines gradational.* Bishop Jebb has assigned satisfactory reasons for changing the Bishop's phraseology. According to Lowth, parallel lines synonymous are those which correspond one to another by expressing the same sentiment in different but nearly equivalent terms. But Bp. Jebb proves, from an examination of the Bishop's examples, that this definition does not hold good: he therefore proposes that of *cognate parallels*, as preferably applicable to this kind of parallels. (Sacred Literature, pp. 34–50.) A learned critic, however, has suggested the term *gradational parallelism*, as being most expressive, and also most applicable to the examples adduced by these eminent prelates. (British Critic for 1820, vol. xiv. pp. 585, 586.) We have therefore adopted this term in the present chapter. Bp. Jebb had further considered the *introverted parallel* as a variety of Hebrew parallelism; but as the same critic has assigned good reasons for constituting it a *distinct* class, we have availed ourselves of his authority, and have accordingly adopted it.

[‡] Bp. Jebb's Sacred Literature, pp. 46–49.

[*] Bp. Jebb's Sacred Literature, p. 41.

[†] Ibid. p. 40.

[‡] Ibid. pp. 37, 38.

Extracts from the Life of Luther.

ATTEMPTED REFORMATION IN ITALY.

THE rays of evangelical truth, it appears, had also penetrated into Italy, and even to the very heart of the papal dominions; and we find at this time a remarkable address in favor of reformation, made by some distinguished citizens of Bologna to John Planitz, the Elector's ambassador at the court of the Emperor, then held in that city. The design of the address was, to entreat Planitz most seriously to urge the Emperor to procure a council, which the authors of the address hoped might lead to some reformation in religion—an object, they say, "most earnestly desired by many pious, learned and honorable persons in the first cities of Italy, and even in Rome itself." They spoke for themselves in the most unequivocal, and at the same time in the most humble language. They congratulated the deliverance of Saxony from the tyranny of anti-christian superstition, and applauded the Elector's zeal for extending the like liberty of the Gospel to other countries. They trusted that, at all events, the Pope would be so far prevailed upon, that it might no longer be esteemed heretical for either priests or laymen to purchase the Scriptures, or a proof of Lutheranism to quote sometimes the words of CHRIST or of St. Paul. This, they say, "is at present the case: and what is the reign of Anti-Christ, if this is not?" They entreat the ambassador "to leave no means untried, that his mission into Italy might prove not to have been in vain, and that their hopes might not issue in disappointment. For their own part, they promise to contribute their utmost endeavors, even though they should sacrifice their fortunes and their lives in the cause of CHRIST."

REFORMATION IN DENMARK.

This was commenced under Christiern II., and carried on under his successor Frederic. It was much opposed by the bishops and clergy. In 1527, Frederic assembled the senate of the kingdom at Odensee, and expressed his purposes to them in unequivocal and determined language. He told them, that it was well known what ignorance, superstition, and absurdity had passed under the sacred name of religion; that the Lutheran doctrine and worship had now taken root in the kingdom, so that they could not be eradicated without the danger of public ruin; and he pointed out to them the course proper to be adopted under existing circumstances. The senate concurred with him, and came to the resolution, "That no man should be disturbed for matters of conscience; but that both the Roman Catholic and the Lutheran religion should be freely exercised, till a council should decide the question at issue." Three years afterward, articles and counter-articles were exhibited to the senate by the two parties, but the former resolutions were adhered to: and the divines George John, John Tausson, and Christian Shrock were encouraged in preaching the reformed doctrine. In 1531, the king acceded to the Smalkaldic league. He died two years afterward, and great disorders ensued. The clergy endeavored to prevent the succession of his eldest son, Christiern, because of his known attachment to Protestantism, and set up his younger brother against him—a mere child, whom they intended to educate in the Romish faith; while some of the people proposed to restore the exiled, and now imprisoned monarch, Christiern II. Christiern III. however prevailed. He imprisoned, and afterward publicly accused of treasonable practices, all the seven bishops of the kingdom. They were deprived, and episcopacy, as it had hitherto existed, with powers and revenues that rendered it highly formidable to the crown itself, was abolished. Bugenhagen, who was invited from Wittemberg, placed the crown upon the king's head, drew up for the kingdom a scheme of ecclesiastical order, and ordained seven superintendents in the room of the deposed bishops. These superintendents were, indeed, still commonly denominated bishops; but they held no courts, and possessed no temporal power or preeminence. This change (which was completed in 1539) is said to have been greater than Luther approved, as it certainly was greater than would have been contemplated, but for the violent proceedings of the bishops themselves. Bugenhagen however reported, "that he never found greater desire of hearing the word of GOD than in Denmark: that the people assembled on ordinary days, in the winter season, before it was light, and on holydays they had religious services throughout the day."

THE POPE'S COMMISSION FOR REFORMATION.

The reader will be amused to find, among loud complaints made [by the commissioners] of "ungodly questions bandied about and disputed both in universities and churches, and of mischievous books circulated," what was the only pernicious work specified: "There is a book commonly read in schools, called *Erasmus's Colloquies*, in which there are many things that may make a dangerous impression on the understandings of young and unwary people, and pervert a floating and unsettled age, which wants a sufficient ballast of principles and gravity to keep it steady. This book, therefore, and others of the same kind, must be prohibited in all schools." Alas! for poor Erasmus, that after all his pains to stand well with popes, and cardinals, and bishops, he should thus have one of his best-known publications placed in this solitary station of "bad eminence," ere the hand that wrote it was well cold in the grave! His case strikingly teaches us the lesson, how vain it is to think of conciliating ambitious men, and particularly ambitious and political churchmen, by truckling to them in our general conduct, while we cannot make up our minds to go all lengths with them. We must either do this, or be content to lose our characters with such men entirely. To attempt any middle course will only make us much less respected by them than their open and consistent opponents are.

EXPRESSIVE FRONTISPIECE.

"In Luther's book," Sleidan observes, "a man need only look on the cut in the frontispiece to understand his argument; for the pope is represented sitting upon a high throne, and several of the cardinals about him, who, with foxes' tails tied at the end of poles, are busily employed in brushing away the cobwebs all around!"

CHILDREN—THE MOST IMPORTANT PART OF THE COUNTRY.

SEE, too, the relations of these children to our country. There are in our country about five millions under fifteen years of age. Twenty-five or thirty years hence, they will control the nation. How will they control it? When all the intellectual and physical energies of the nation shall have fallen into the hands of these children, what bearing will they be made to have on the moral, religious and political destiny of the world? This nation is probably destined to have, for good or evil, more influence on the religious and political principles and interests of the world than any other. It will, it must have a mighty influence in controlling and guiding the awakening energies of the world; and our solemn inquiry should be, Shall our country lend its aid to regenerate and save the world, or to pollute and destroy it? What would be the result to the cause of CHRIST, should the energies of this nation ever be guided by the spirit and principles of Infidelity? The thought of such an event shrouds the world in awful gloom. May GOD in mercy remove far away that evil day! But who is answerable to GOD and the world, that the power of this nation shall never thus become an engine of death? We, Sir, the present generation of Ministers, Christians and Philanthropists. But how are we to prevent it? What can we do? Our children are the hope of our country, the very jewels of our nation; and these jewels must be polished and fitted to that bright crown of glory which is ever to adorn our Saviour's brow. These children must be brought to JESUS; must have their hearts imbued with the spirit and principles of the Gospel, and be prepared to consecrate themselves and their country to GOD. Under GOD, this is our country's last hope. Mere intellectual power cannot save us. Mere physical power cannot save us. Increase our intellectual and physical power, a hundred-fold, it could not save us or help the world. Without the guidance of *Christian* principle, it would be like increasing the cunning and physical force of the ferocious tiger. Bring these children to CHRIST, if you would save your country and make it a blessing to the world.

Boston Recorder.

A VOICE FROM PRISON.

MUCH is now said and written respecting maternal influence on the mind of a child during its period of waxen tenderness. Some of the most illustrious men have been proud to refer their early blossoms of intellect, and promptings of virtue, and aspirations of piety, to the culture and prayers of a mother. How far the same agency may restrain the career of guilt, and silently operate even among the "children of disobedience," it is more difficult to ascertain. The vicious seldom make such disclosures: they are not always accessible to the recording pencil. But in this instance we have a case in point;—a voice from the regions of guilt, speaking of a pious mother.

In one of the prisons of New-England is a man, considerably past his prime, who has been a wanderer over the face of the earth, and a partaker in almost all its crimes: retributions of various kinds have overtaken him, yet he has passed through all with singular hardihood and obduracy. He acknowledges that nothing among the punishments of men, or the teachings of GOD, has "*ever made him feel serious, but the words of his dying mother.*" When her last hour drew nigh, she sent for her son to her chamber. He was then a boy of twelve years old. He approached her bed; she took his hand, and said, "I am going to leave you, and return no more." In the most tender manner she besought him to love his Saviour, and so to take care of his soul as to meet her in heaven. She continued to exhort him, and to press his hand, until both her lips and hand were cold in death.

For almost half a century that son was passing through a course of crime too revolting for description; yet in his deepest, lowest descents, he confesses that he has never been able utterly to drive from his mind the words of his pious mother, or to think of them without emotion. May they not yet be made the instruments of his repentance? May not the seed which has so long retained life in an uncongenial soil be quickened, and bring forth fruit? *Who can define the limits of a mother's influence save the* GOD *of the mother?*

L. H. S.

Hartford. *Mother's Magazine*

SELF-DISCIPLINE.

MY DEAR MRS. W.,—Your monthly publication is greeted with special interest by mothers, who are assiduously inquiring, how they shall form the minds of their children for future usefulness. To secure this object, the mother should begin by subjecting her own mind to the most rigid discipline. In no department of domestic duties has she more need of self-possession than in the nursery. The expression of the countenance, the tone of the voice, the theme of conversation, and every movement of the body, rude or graceful, have their influence on the imitative little beings by whom she is surrounded. At a very early age they will assume all the unlovely traits of her to whom they are accustomed to look as their only model of imitation.

The most condescending and refined intimacy should be cultivated between the mother and her little ones. Gentleness, blended with Christian decision of character, should pervade all her intercourse with her children. In vain will she labor to fasten religious truth on the minds of her children, if her example is continually at variance with her precepts. She labors, perhaps, to soften their minds and manners, by portraying in lively colors the sweet and lovely graces of the Gospel, such as meekness, gentleness, patience, brotherly-kindness and charity. The next hour, and perchance the next moment, while these important themes are falling upon the ear of the child, the latter is betrayed into some venial fault, and from the mere heedlessness of the moment. This is met by the undisciplined mother with a most impatient look and reproof; and thus the effects of her own instructions are wholly counteracted before leaving her seat.

The fretfulness of a child should be met by a gentle reproof, and not with any tokens of the same temper. Can it be necessary ever to exercise the authority that our Creator has endowed us with in a spirit of impatience? If not, then let mothers learn the *first lesson in their alphabet, self-discipline.* "He that ruleth his own spirit is better than he that taketh a city."—*Ibid.*

H. S. M.

SPEECH OF THE ARCHBISHOP OF CANTERBURY,

At the Celebration of the King's School Feast Society.

THE Archbishop said, he felt himself unable to express adequately his feelings for the flattering and handsome manner in which his health had been proposed by, he might say, the greatest man of the age—(tremendous cheering) and for the great kindness with which it had been received by them. With respect to the object they had that day met to celebrate, he need not say that it was one of deep and momentous interest. (Cheers.) He had that morning heard, with peculiar satisfaction, the performances of the scholars, and it afforded him much gratification to give his testimony of approbation both to them and their masters. (Loud applause.) He was happy to hear that the school was in a state of rising prosperity, and he trusted it would continue to increase and flourish. At a time when the institutions of the country were threatened with change, the King's School, possessing so many advantages, would naturally become an object of their solicitude. (Cheers.) The cultivation of classical literature tended greatly to the formation of the national character, and he did conceive that the strong sense and manliness which characterized generally this nation, was attributable, in a great degree, to the education received in public seminaries. He was sure, in an assembly like that, it was not necessary to dwell at any length upon the advantages of such a system of education. (Hear.) He would content himself with saying, that he considered the expansion of the mind was promoted by an acquaintance with the history of past generations, as obtained by the study of the Latin and Greek languages. Such study put an individual in possession of the ideas and opinions of the wisest and best men in periods of refined civilization, but without the advantage and blessing of that holy religion to which the Christian world is so deeply indebted. It threw light upon the history of the human mind in the cultivation of morality and virtue, exhibited its limits, and showed where knowledge must stop without the advantage of divine revelation, thereby enabling us to see how little man can do without that light of heaven. Another great advantage was, that it made us acquainted with former times, portrayed the state of society and the changes consequent upon the introduction of Christianity. An acquaintance with one of these languages in particular furnished means of communication between the learned of different nations, and placed within the reach of all the knowledge of whatever might be beneficial. (Loud applause.) He could not help expressing a hope that the time would never arrive when the funds of these institutions would be converted to other purposes. (Loud cheers.) In all old institutions there was doubtless room for improvement, and he was not opposed to such progressive amendations as would, judiciously applied, advance the object for which each institution was originally and peculiarly intended. (Loud cheers.) The Canterbury King's School had produced men of great eminence; some of them known to many in that room. He trusted that future generations would have to speak of other illustrious men who would rise and come forth out of that school, and that centuries hence would have to repeat the names of persons distinguished for all that was estimable in man. (Loud and repeated applause.)—*British Magazine.*

PETER THE WILD BOY.

SINCE we gave an account of Peter the Wild Boy, in No. 70 of the "Penny Magazine," we have received some further interesting information from a lady, a member of whose family knew this remarkable being. Peter was first found in the act of sucking a cow in the woods of Hanover. Queen Caroline, who greatly interested herself about Peter, was very desirous of having him educated, and employed various masters to teach him to speak. After the queen's death, government allowed a pension for him, and he was placed with Thomas Fen, a respectable farmer in Hertfordshire. He was accustomed in the spring of the year to wander away, subsisting on the green bush of trees, &c. His adventure in Norfolk, during one of these excursions, has been related, to which we may add that he was saved from the consequences of his supposed contumacy by some person reading in a newspaper an advertisement describing the missing wild boy. To prevent the recurrence of such serious adventures, he was provided with a brass collar, on which was inscribed, "Peter the Wild Boy, Broadway Farm, Berkhampstead." When Peter was angry, he never attempted to strike or use his hands in any way, but always endeavored to bite. Pleasure he expressed by kissing the object that excited his admiration. When pleased he would also often dance about, shaking his brass collar and making a humming noise which he intended for singing, but in which it was difficult to trace an air. Painting delighted him, and he would immediately kiss any object that was of vivid colors. He was passionately fond of music, and would endeavor to enter the room where any kind of music was performing, jumping and dancing to it. We have already described the extent of his vocabulary, to which he afterward added "Hom Hen," (Tom Fen,) intended for the name of the farmer whom he recognised as his master. Though quite harmless, Peter was sometimes sullen, and would never work if desired to do so; but, if nothing were said to him, he would often assist on the farm and do more work than three other men. He usually had bread and milk for supper, and as soon as he had taken it he always went up to bed, so that if he was wished out of the way some bread and milk was given to him, and when he had finished it he would immediately go off to bed, even though it were still broad daylight. Peter could live on the simplest fare, but he much liked any thing sweet, and any kind of confectionary. There is an anecdote of his having made his way into a room where all the sweet things were laid out that were prepared for a grand fete given to Lord Chatham, and when the second course was called for, Peter was discovered with a large bowl, in which he had mixed pastry, jellies, creams, and other niceties, employed, quite to his own satisfaction, in eating the whole collection with his hands. Peter was capable of very sincere affection; for he became attached in a very extraordinary manner to the farmer who succeeded Tom Fen in the charge of him; and when this person died, he went to his bedside, raised his hands, and endeavored to awaken him; but when he found his efforts unavailing, he went down stairs and seated himself by the chimney. What his ideas of death were cannot be known; but he refused his food and pined away, till in a few days he actually died of grief, for he never had any illness.

Cumberland Presbyterian.

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